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THE UNIVERSITY OF GLAMORGAN.

A CENTURY OF ADVENTISM IN WALES 1885-1985.

A History of Seventh-day Adventism
in
Wales and the Border Counties

A THESIS PRESENTED IN PART FULFILMENT OF THE REQUIREMENTS

FOR THE DEGREE OF
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OF

THE UNIVERSITY OF GLAMORGAN

BY

BRIAN PUGH PHILLIPS

COLLABORATING INSTITUTION:

THE SEVENTH-DAY ADVENTIST CHURCH

NEWBOLD COLLEGE

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ABSTRACT OF THESIS.

The Seventh-day Adventist Church grew out of an interdenominational Second Advent Movement which spread rapidly through England, France, Switzerland, Germany, Scandinavia and the Northern United States during the first half of the nineteenth-century. For a hundred years they have had a small presence in Wales and the border counties of Hereford and Shropshire. In the nineteen-eighties Seventh-day Adventists are to be found in 184 countries around the world, converts number over 1,000 a day, yet in Wales little is known about their teachings and activities. Our study will analyse the main beliefs of this denomination, delineate the large amount of effort put forward in their attempt to gain converts in Wales, and propose reasons for the lack of success.

Many of the ways in which Seventh-day Adventists practice their faith were conceived in North America. These practices were adopted soon after by the ministers and members of the Welsh Mission. This may be seen in the activities of various departments of the church, such as in the youth work, evangelism, and the promotion of healthy living. Evidence will be presented of activities by the denomination which have supported changes in social behaviour and sought to improve community health in the Welsh Mission.

Wales has long been considered a training ground for the Seventh-day Adventist Ministry. Many pass on to other spheres of activity in the denomination: to Presidential posts; leaders in the various departments of the Church; Missionaries and Institutional workers or Teachers. Some of the Ministers and converts have made major contributions to the World Mission of the Seventh-day Adventist denomination. An investigation and assessment will be made of their contributions.

An analysis will be made of the structural organization of the Seventh-day Adventists. This will lead to a survey of the state of the Seventh-day Adventist Churches in Wales and the Border counties of England at the present time and an assessment of the relationship that exists with other denominations, and the World Council of Churches. Conclusions will be offered on the possibility of closer co-operation among the churches and the future prospects for Seventh-day Adventists in such a context.

This is the first detailed study of Adventism in Wales.

LIST OF ABBREVIATIONS

AaD,	<u>Apology and Defence</u>
BAM,	<u>British Advent Messenger, The Messenger, British Union Messenger</u>
BOAN,	<u>Birth of a Nation</u>
BR,	<u>Bible Readings for the Home Circle</u>
C.F.F.	<u>Conditionalist Faith of our Fathers</u>
DRCS	<u>Daniel and Revelation Committee Series</u>
E.G.W.,	<u>Ellen G.White</u>
FSDAMM,	<u>Foundations of Seventh-day Adventist Message and Mission</u>
MDiary,	<u>Diary of W.H.Meredith</u>
M.W.,	<u>The Missionary Worker</u>
MOD,	<u>Movement of Destiny</u>
P.F.F.,	<u>The Prophetic Faith of Our Fathers</u>
P.P.P.,	<u>Pioneers, Pantheists, and Progressives</u>
QOD,	<u>Questions on Doctrine</u>
RH,	<u>Advent Review and Sabbath Herald, Advent Review, Second Advent Review, and Sabbath Herald, Adventist Review</u>
SAA	<u>The Sanctuary and the Atonement</u>
SDABC,	<u>Seventh-day Adventist Bible Commentary</u>
SDAE.,	<u>Seventh-day Adventist Encyclopedia</u>
SDA,	<u>The name Seventh-day Adventist, Adventist, or just SDA, are used interchangeably throughout this dissertation</u>

Preamble.

In writing an account of the presence of Seventh-day Adventists in Wales during the past one hundred years an analysis will be made of theological, historical and sociological data. These disciplines interact with each other and produce a study which indicates that the organization has moved from its sectarian origins to the status of a Christian denomination. To the sociologist studying belief-systems, "The processes by which a religious group changes from one type of organization to another are sociologically important because they reflect both the impact of the group on society and the influence of society on the group."¹ Our study enables us to observe the processes of change and their impact on Seventh-day Adventists in the Principality.

The concept of a 'sectary' has a distinctive history and was especially applied to those seventeenth and eighteenth century Protestant nonconformists whose zeal for their own religious group was considered excessive. In the English language the use of the word sectarian today often denotes, with pejorative vigour, groups not thought to be within the main stream of religious orthodoxy. However, Johnstone states, "Such groups as the Baptists, the Lutherans, the Presbyterians, and the Seventh-day Adventists all began at one point as sects, but each has evolved to full denominational status today."² Ernst Troeltsch, the German theologian and

1. M.B.McGuire, Religion: the Social Context, p.132.

2. R.L.Johnstone, Religion in Society: A Sociology of Religion, p.84.

sociologist proposed the distinction within Christianity of the opposed organizational forms of church and sect. Today the concept has its critics and some have sought to refine the characteristics defined by Troeltsch. Benton Johnson limits the idea of distinction between church and sect to 'whether a religious group accepts or rejects its larger social environment; the sect rejects, the church or denomination accepts'.³ Another proposal comes from Roland Robertson, who designates a church as an organization which perceives that it is 'only one among others' and a sect as an organization which claims to be 'the only valid religious group'. Bryan Wilson is of the opinion that the 'exercise of comparison may now be regarded as more of a hindrance to sociological analysis than a help,' but admits that the 'basic characteristics of sects', as set out by Troeltsch, and refined by others, is 'relevant to a sociological understanding of these movements.' A synopsis of these basic characteristics of a sect are:

They tend to be exclusive and claim to have a monopoly of truth. This truth provides the framework for all aspects of belief, religious worship, social practice, ethics, politics, and all areas of human affairs; it may also embrace an understanding of the natural world, and the purposes and order that are thought to underlie the universe. Beginning as lay organizations they sometimes develop a body of professional workers. As all have access to the truth each member is expected to contribute to the activities of the sect. A sectarian is normally expected to show some indication that he or she has a knowledge of doctrine and that their quality of life corresponds to acceptable norms. If they do not conform to these standards sanctions are often taken against them. The sectarian is often seen as part of a protest

3. B. Johnson, "On Church and Sect." American Sociological Review 28, 1963, p.539.

group which asserts standards of religious practice and behaviour.⁴

All these characteristics can be seen in the various stages of the development of Seventh-day Adventism in Wales as well as in their transition to denominational status, with all the tensions inherent in the process. A denomination is defined by sociologists as a distinctive religious group who do not have full integration with the state but nevertheless accept its dictates. Most are content to define a Church as a body fully integrated with the political system much as the status of the Anglican church in England or the Church politic character of the Vatican.

The major methodological problem in tracing the course of a denomination over a period of one hundred years, is in combining the knowledge available from sociologists, historians and theologians. Each discipline claims to have its own method of evaluating the evidence. While giving due regard to the handling of historical sources and sociological analysis, this work takes into account Seventh-day Adventist belief in the supernatural intervention of God in history. Too many historians of religious phenomena try to read the knowledge of the present into the events of the past. While this is a valid exercise in some situations, it should be avoided when the members of a religious belief system transpose their concepts of the past, into the present. This is particularly true of systems of beliefs untouched by ideas

4. B.Wilson, Religion in Sociological Perspective, p.89. Wilson discusses the suggestions of Roland Robertson.

developed over the past two hundred years and which have avoided, or strongly rejected, any influence from evolutionary theories.

Since the work is basically historical the methodology employed was to retrieve as far as possible, the facts relating to the development of Seventh-day Adventist Churches and membership in the geographical area which covers the whole of Wales and the Border counties of Hereford and Shropshire. The investigation into the availability of historical evidence followed a pattern. A study was made of the information available in The Messenger and its forerunner The Missionary Worker, the Review and Herald and other Seventh-day Adventist periodicals. Local newspaper reports of Adventist activities, including advertisements, sermons and comment by reporters, were recorded. Converts from public campaigns were confirmed through an investigation of individual church membership records. Through the denominational papers, an appeal was made to individuals holding primary historical data, such as, diaries, letters, scrapbooks and photographs. Several interviews were conducted with members, and questions were asked concerning their knowledge of past events. A questionnaire was sent to as many ministers and members as possible. Twenty-five ministers past and present responded and also a hundred members. All the official records available were loaned and included confidential items not relevant to this study. All these sources provided a great deal of detailed information.

From the material accumulated, it became obvious that developments in Wales, within the denomination, had profound implications for the Seventh-day Adventist denomination on a global scale. It is also obvious from the investigation, that a great deal of work has been done by the denomination to win converts and maintain a small but unique presence in Wales.

Historical BACKGROUND To Seventh-day Adventism

Seventh-day Adventist Origins.

Seventh-day Adventism was born in the New England states of North America. It is usual to trace the origins of the denomination back to the Millerite Movement and especially to its collapse in 1844.¹ Millerite hopes were destroyed when the expected Second Advent of Jesus Christ did not materialize that year. However, that did not prevent a small group of believers in the 'Second Coming' from seeking a solution to the prophetic predictions made by William Miller.

William Miller and the Millerites.

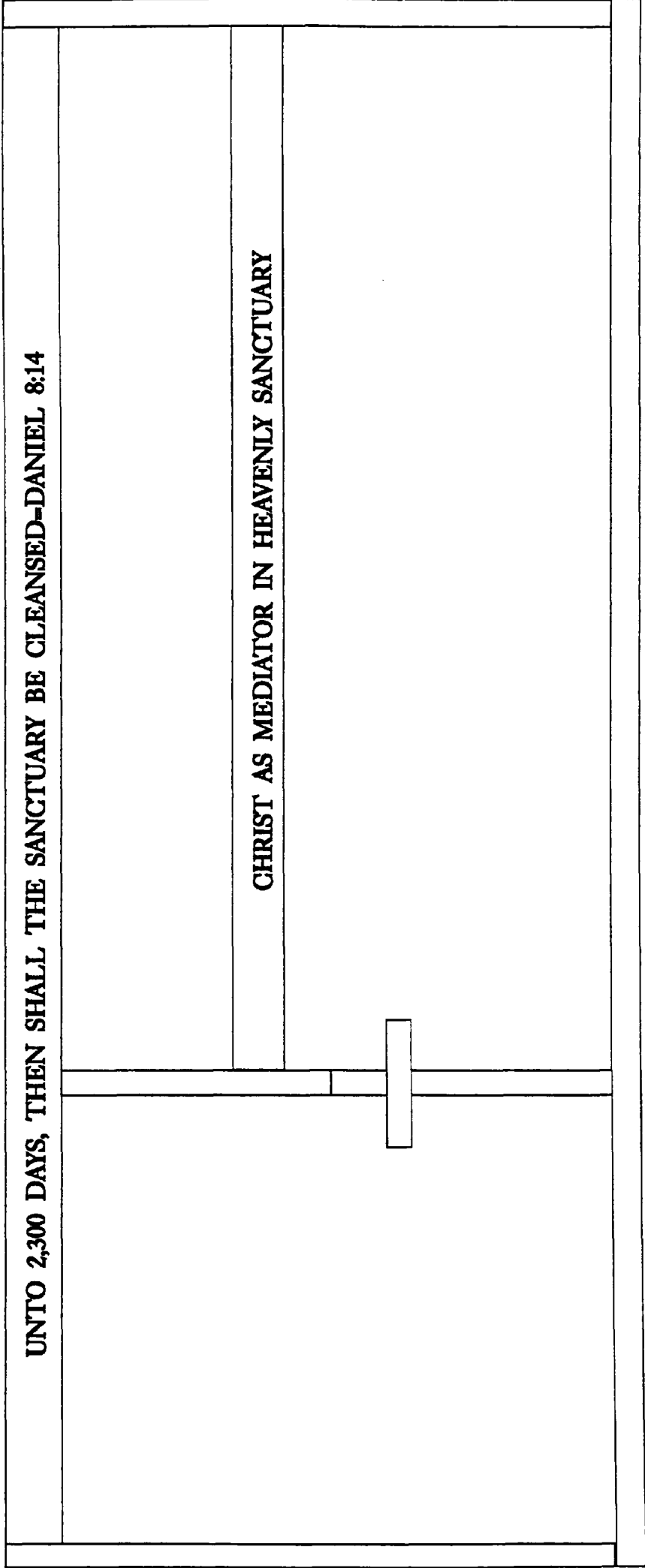
William Miller(1782-1849.),² grew up in a New England seething with religious and philosophical ideas. He was perplexed by the complexity of the problems posed when he read the Bible. He became acquainted with a group of Deists. They encouraged Miller to read the works of Voltaire, Hume, and Ethan Allen. Miller became a Deist,³ and came to the conclusion that the Bible was the work of designing men, and could not be trusted as the word of God. He remained a Deist for twelve years, until just after Battle of Plattsburg. He attributed the victory of the American Army at Plattsburg to the direct intervention of Providence.⁴

Between 1813 and 1816, William Miller searched the Bible, to see if he could find evidence for the existence of God. His Bible reading came to the attention of his Deist friends, one of whom challenged Miller to produce evidence

of the truthfulness of Scripture. William Miller's response was, "given time I will harmonize all the apparent contradictions in the Bible to my own satisfaction or be a Deist still."⁵ His investigation led him to conclude, that events predicted in the Bible in the past, were often fulfilled within a given period of time. That 'events predicted to be fulfilled in prophetic days had been extended over as many literal years.'⁶ He said, "I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions of all the standard Protestant commentators."⁷

Miller's method for interpreting predictive prophecy was what George Eldon Ladd called, "The Protestant Interpretation."⁸ Namely, the method used by the Historicist School; called by Albertus Pieters, "The standard Protestant interpretation."⁹ By 1818 Miller's studies led him to the conclusion that Jesus Christ would return to bring an end to the world around about the year 1843. He arrived at this conclusion from his interpretation of Daniel 8:14 which states, "Unto two thousand three hundred days then shall the sanctuary be cleansed." The Sanctuary, he argued, was the earth, and the cleansing, meant the cleansing of the world from sin at the Second Coming of Jesus Christ.¹⁰

From 1818 to 1831 Miller reviewed his system of beliefs and attempted to interest a number of religious people in his conclusions. Few would listen to him. Two prophecies from the book of Daniel became significant milestones on the way



SEVENTY WEEK PROPHECY DANIEL 9:24-27

SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE = 490 YEARS = DANIEL 9:24-27				
457 B.C. TO 34 A.D.				
SEVEN WEEKS = 49 YEARS	SIXTY TWO WEEKS = 434 YEARS	ONE WEEK = 7 YEARS		
		3.5 YEARS	3.5 YEARS	

457 B.C.
DECREE TO
RESTORE
JERUSALEM

408 B.C.
JERUSALEM
REBUILT

27 A.D. CHRIST
ANointed AS
MESSIAH AT
HIS BAPTISM

31 A.D.
CRUCIFIED
MID-WEEK

34 A.D. GOSPEL
TO GENTILES
AFTER STEPHEN
STONED

to the development of William Miller's eschatological thought. They were the 'Messianic' prediction of chapter 9:24-27 and the 'Cleansing of the Sanctuary' prediction of chapter 8:14. He came to the conclusion after studying the 'best historians and Chronologers' that the seventy weeks of Daniel chapter 9:24-27 and the 2300 days of chapter 8:14 began in 457 BC. When the 70 weeks or 490 prophetic years were said to be 'cut off', it was logical to think that they were part of, but cut off from, the longer period of 2,300 prophetic years. Froom states that Miller's initial premise was that the 490 years ended at the crucifixion A.D.33. Simply subtracted, this would give a starting date of 457 B.C.¹¹ Miller found this to be in harmony with Ussher's Chronology based on Ptolemy's Canon. The date corresponds with the date of the decree of Artaxerxes, recorded in Ezra 7, which permitted the restoration of Jewish national life.¹² The year 457 BC became the starting date also for the 2,300 day prophetic period which ended, according to Miller 'about 1843'. On these conclusions he based much of his preaching and lecturing from 1831.

The influence of Miller's lectures was confined to a small area of the New England States until the end of 1839 when he received an invitation to speak at the Chardon Street Chapel, of the Christian Connection, in Boston. Joshua V. Himes, the pastor, accepted Miller's ideas, and arranged for him to speak in all the large cities in the Northern United States.¹³ Himes was a born promoter and in February 1840 he

launched a paper in Boston called The Signs of the Times. In October 1840 Miller and others issued a call to the first 'General Conference of Christians Expecting the Advent'¹⁴ to meet at Boston. This was the first of sixteen conferences which were to stretch from the autumn of 1840 to the spring of 1843.¹⁵

As conferences began to multiply, so did the number of books and periodicals. For lectures, a chart illustrating the prophetic time periods in the Bible was designed by Charles Fitch and Apollos Hale.¹⁶ Millerite camp meetings began in 1842 and thousands were impressed by the urgent activities of the believers in the Second Advent. Such activities not only aroused increasing interest, but increasing hostility too. Cartoonists, journalists, the general public and many of the Christian denominations, made the Millerite Movement a target of ridicule.¹⁷ Because of the growing hostility from their own churches, Millerites were openly talking of separation by the summer of 1843.¹⁸

This opinion deepened as large numbers of Millerites were disfellowshipped by all the Christian denominations. The idea of separation carried over into the Seventh-day Adventist denomination, partly as a reaction to the persecution present at its birth and partly because of a desire to preserve its self-identity as the proclaimer of a distinctive 'message'. However, William Miller had no intention of setting up another denomination.

The Birth of Seventh-day Adventism.

William Miller anticipated that Christ would return to earth between 21 March 1843 and 21 March 1844. Throughout 1843 a number of dates were suggested for the day of the Second Coming, but the year passed without the expected event! Eventually the final date set by the Millerites was 22 October 1844.¹⁹

It has been a tradition amongst historians of the Seventh-day Adventist Denomination, to designate 23 October 1844, as the date on which three believers in the Second-coming became aware of the concept of the cleansing of a sanctuary in heaven.²⁰ Recent studies show that the teaching, which was later to develop into the important Sanctuary doctrine, did not originate until it was proposed by O.R.L.Crosier six months later.²¹ He had investigated the New Testament book of Hebrews to determine what relationship, if any, there was with similar passages in the Pentateuch. He came to the conclusion that Israel had been given a symbolic lesson on salvation, in type, which would find its antitype in the life, death and priestly work of Jesus Christ who, since His ascension had officiated in a sanctuary in heaven. This work had entered a new phase in 1844. This new phase was the cleansing of the sanctuary of Daniel 8:14. Crosier found his type in the Jewish Day of Atonement, and argued that the cleansing of the Heavenly Sanctuary had something to do with a work of judgment.²²

In the propositions put forward by Crosier the antitypical Day of Atonement began in 1844, and therefore atonement could not have been made on the cross. It is quite clear that the premises of Crosier move the time of the atonement, from the cross, to a subsequent judgment. This was the teaching of the early Seventh-day Adventists, but there has been a gradual shift back to theological orthodoxy throughout the history of the denomination.²³ However, apart from Ellen White, the idea of the atonement being accomplished on the cross did not come into prominence until the 1950s.²⁴

Crosier published his ideas in The Day Dawn, in 1845 and sent copies to many adventists still reeling from their disappointment. He wrote a fuller account of his studies in The Day Star Extra of 7 February 1846. The papers were read by three people who had been thinking along similar lines: James White,²⁵ Ellen White,²⁶ and Joseph Bates.²⁷

Those who formed the Seventh-day Adventist denomination were a small minority from among the Millerites. They had, what Jonathan Butler called, 'the single-minded otherworldliness of Millerism' to cushion them against their disappointment, and, 'With their doctrine of the sanctuary, not only had Adventists rationalized the delayed Advent; they had erected a framework in which to stabilize and order life while awaiting the end'.²⁸ The nucleus, according to James White, was "gathered from Methodists, Regular Baptists, Freewill Baptists, Seventh-day Baptists, Presbyterians,

Congregationalists, Episcopalians, Disciples, Dutch Reformed, Christians, Lutherans, Catholics, United Brethren, Universalists, worldlings and infidels."²⁹ It was inevitable that the influence of some of these groups would affect the theology and future direction of the Seventh-day Adventist denomination. Not only did the movement modify the teachings of William Miller, but they absorbed some of the ideas expounded in the Radical Reformation³⁰ as they strove to return to their concept of the theology of the Early Church. Before the end of 1844 several doctrines appear to have influenced the Millerites.

Much controversy was generated when George Storrs began to proclaim the doctrine of conditional immortality. He was attacked by Miller, and Josiah Litch published a paper called The Anti-Annihilationist. Storrs' influence in the new movement was such that, by April 1845, his teaching on the condition of humanity in death, was avoided at a conference held in Albany, New York, for fear of causing a further split.³¹ A return to the seventh-day Sabbath of Biblical tradition came through the influence of some Seventh-day Baptists.

The Seventh-day Baptists first arrived in America in the seventeenth century, from Britain. Stephen Mumford, a former member of Francis Bampfield's, Pinner's Hall Seventh-day Baptist Church in London, took Sabbatarian ideas across to Rhode Island. With three members of the First-day Baptist Church, he formed the First Seventh-day Baptist Church at

Newport, on 23 December 1671.³² In the winter of 1843, a visitor to the church of the Christian Connection at Washington, New Hampshire, was a Seventh-day Baptist, Rachel Oakes. Most of the congregation were Millerite Adventists, their pastor, a Methodist, from Hillsboro, twelve miles away. Rachel Oakes told the Pastor, Frederick Wheeler, that he was not keeping all of the Ten Commandments. Convinced that he should become a Sabbatarian, Wheeler, together with a number of his congregation, became the first group in North America to join together the beliefs of Millerite Adventism and Sabbatarianism. In the spring of 1844 they began to worship on the seventh-day.³³ By August 1844, Thomas M. Preble, a Free Will Baptist minister, had joined the ranks of Seventh-day Sabbath keepers. He wrote an article for the Millerite paper, The Hope of Israel, dated 28 February 1845, which he later republished as a tract entitled Tract Showing That The Seventh Day Should be Observed as the Sabbath. The article was read by Joseph Bates who made contact with the group at Hillsboro and afterwards began to worship on the Seventh-day.³⁴

By 1846 Joseph Bates had been joined by James and Ellen White in the work of propagating the Second Coming wedded to the Seventh-day Sabbath. A series of conferences began at various venues in New England in April 1848, to draw together the strands of doctrine that had developed since 1844.³⁵ At the final conference in 1848, the decision was taken to begin the publication of a magazine which would be used as a means

of proclaiming their distinctive message to the world. James White became its first editor. They called the magazine The Present Truth. It ran under that title from July, 1849 to November 1850. From August 1850 they issued, at irregular intervals until November, a paper called The Advent Review. Then in November The Second Advent Review and Sabbath Herald began its life, in 1851 changing its name to The Advent Review and Sabbath Herald.^{3 6} More than any other factor, these publications played a part in communicating the doctrines of Seventh-day Adventism to a wide audience, and drew together the scattered remnants of the Millerite Movement in the United States.

From the autumn of 1851, James White had strongly advocated the following of New Testament models of Church Government. To many of the former Millerites, the large number of Christian sects in existence, was evidence of 'Babylonian confusion' and any move toward a formal organization would reflect on their integrity. However, the influx of converts to Sabbatarian Adventism, during the 1850s, raised problems which only an organized movement could solve. There was no agreement on the ownership of churches and institutions, nor on the ordination of a regular ministry. Most of the early leaders in the movement were already ordained ministers, but since leaving their own denominations they had to depend on the generosity of their congregations for their living. The largest single problem was the ownership of the publishing house which in 1855 had

moved to Battle Creek, Michigan. The publishing business was legally the property of James White, but he wanted the Adventist believers to control and own this part of the movement's activities. Eventually, the publishing house was incorporated under the laws of the State of Michigan, in May 1861.³⁷

The name Seventh-day Adventists was adopted at a General Conference held at Battle Creek on 1 October 1860. At the conference they drew up a legal constitution for the ownership of the publishing house and the meeting houses. The final step towards organization, despite opposition,³⁸ was taken in 1862, probably as the result of the American Civil War. Seventh-day Adventists opposed slavery, supported the Union, but were also Pacifists. For this stance they needed to convince the Union Government that they were members of a regularly constituted religious denomination.³⁹

State Conferences began to appear in 1862 and in May 1863, delegates from these conferences met at Battle Creek, to discuss a constitution for a General Conference organization. Because of his advocacy of an organized church government, James White declined the proposal that he should become President of the General Conference and John Byington was elected to this position. When it was formally organized in 1863, the Seventh-day Adventist denomination had a membership of 3,500, in 125 Churches with 22 ordained ministers.⁴⁰ Ellen White had remained in the background throughout all the developments since the emergence of the

denomination from the Millerite Movement, yet played an important part in the spiritual life and thought of Seventh-day Adventists. This unique role needs our attention.

No study of Seventh-day Adventism can be considered complete without an assessment of the involvement of Ellen White in the development of the Movement. In her role as prophet, she guided the mission of the Movement from 1844 until her death in 1915. Throughout this time she wrote many books, articles, and letters, to encourage the leaders and the members of the Seventh-day Adventist denomination.⁴¹ Without having any official position of authority in the denomination, Ellen White's influence was felt in all areas of its work. It was soon after the failure of the Millerite expectations in 1844, that she received the first of many 'visions', convincing some that she had been called by God to exercise the gift of prophecy.⁴²

What convinced the group of Sabbatarian Adventists in New England that they should accept messages from this seventeen-year old? What circumstances surrounded their acceptance of messages given to her in 'vision' and then communicated by the spoken or written word? There are probably two reasons why they accepted her testimony. Firstly, two other persons, W.E.Foy and Hazen Foss, received similar 'visions' and instructions earlier in 1844. Both had refused to give to the public the messages received. Secondly, they believed that Ellen White's 'messages' were

in accordance with Scripture. To this evidence we must now turn.

In February, 1845, Ellen White spoke about her first vision at Poland, Maine. Hazen Foss listened to her account of what she had seen in vision. He spoke to Ellen White on the following day and said, "The Lord gave me a message to bear to His people, and I refused after being told the consequences...I heard you talk last night. I believe the visions are taken from me and given to you."^{4 3}

Visions of this nature lasted from fifteen minutes to three hours and one of six hours is on record. As a result of these visions an increasing number joined the ranks of the Sabbatarian Adventists. Some, like Joseph Bates, were sceptical, but the messages seemed to be in accordance with revealed truth; particularly as the visions revealed 'an elevated state of spiritual rapture rather than an inferior condition of emotional frenzy'.^{4 4}

Ellen White had no doubt as to her call to be a messenger of God. Ellen White claimed to have received her messages through open visions, but later she received messages in dreams. She said that she dreamed like most people, in the usual ordinary confused state, but states that when she received a message from God, in a dream, there was a vast difference in her perception. Prophetic dreams were characterised by their vividness and the fact that they were orderly and fulfilled real needs in conscious life. Prophetic dreams were either embedded in conscious reality or symbolic.

Sometimes there was a combination of literal and symbolic elements. Messages came to her through all these modes of communication and she believed that she was able to discern the word of God.⁴⁵ A stream of messages to individuals, and leaders of the denomination, were sent by Ellen White throughout the remainder of her life. She wrote prolifically. Apart from letters to individuals, she wrote in the denominational magazines. Today her books are made readily available and include compilations made from thousands of her written manuscripts.⁴⁶ Her words are often quoted in articles and sermons within the denomination. However, it must be said that a belief in the role of Ellen G. White is not a test of fellowship in the Seventh-day Adventist Church.⁴⁷ So members are not disciplined if they doubt her words, that is, as long as they do not actively work to undermine confidence in her historic role.

There are, therefore, varying degrees of attitude towards her in the denomination, from devout followers, to those who keep their distance. Her writings have undoubtedly influenced the path that the church has taken, in the proclamation of its particular message. In the transition period from the multifarious beliefs of Millerism, to the institutional constitution of Seventh-day Adventism, Ellen White played a significant part. However, it was an unusual part. She was unable to discern the thrust of the discussion in the Bible Conferences from 1848 to 1850. Yet, the doctrines which emerged were later confirmed in 'visions'.

Seventh-day Adventists categorically state that all doctrines come from sources other than Ellen White. They saw her active role as a prophet, to be, in the confirmation of doctrine, established as a result of their investigation of the Bible. Much of her early visions produced messages to individuals and general testimonies for the development of a structured Christian Fellowship.

In her role as a spiritual leader in the denomination she began in the 1880s, to follow the increasing number of overseas missionaries sent from the United States, and travelled to Europe herself. Her presence there, and later in Australia, helped to establish the work of the denomination in those areas. It was a crucial time in the history of the denomination; a prelude to a world wide expansion.

Between 1885 and 1901 developments occurred in two areas of thought within the SDA denomination; a revival of the doctrine of righteousness by faith and a reorganization of Church Government. This period of SDA history was probably the most turbulent. It was a time when a reappraisal was made of the doctrines of the denomination.

In the 1872 Year Book, the denomination published for the first time, a synopsis of their beliefs, entitled Fundamental Principles of Seventh-day Adventists. It is assumed that Uriah Smith was the author. This brought together the ideas that had been formulated as a systematic theology, in the Millerite Movement, and the new concepts

introduced during the transition into Seventh-day Adventism. Although Adventists have always affirmed that they have no Creed but the Bible, their Principles of Belief go into great detail and express deeply held convictions that have a wide creedal basis. It made clear, in the preamble to Fundamental Principles, that the denomination had 'no articles of faith, creed, or discipline, aside from the Bible.'⁴⁸

Much of the emphasis in Seventh-day Adventist theology before 1888, consisted in the proclamation of their distinctive doctrines, to the world. Little emphasis was placed on the salvation of sinners but a great deal of emphasis was placed on calling Christians to their particular ideas, in areas of Prophetic Interpretation, Eschatology, the Perpetuity of the Moral Law, the Seventh Day Sabbath and the Sanctuary. For this reason the doctrine of redemption was neglected. Some Seventh-day Adventist writers had heterodox ideas on the doctrines of the Trinity and Atonement. More emphasis was placed generally on the requirements of the Moral Law than on salvation by grace through faith. Many in the denomination held Arian concepts of the person of Christ.⁴⁹

One of the most influential writers in the Seventh-day Adventist Church, in the nineteenth century, was Uriah Smith; editor of the official denominational periodical The Review and Herald. He retained, throughout his life, the belief in a Semi-Arian Christ. He was author of Thoughts on Revelation (1865) and Thoughts on Daniel (1872) in which he stated that

Christ came into existence at some time in prehistory, begotten of God, the beginning of creation.⁵⁰ His last work written in 1898 was, Looking Unto Jesus, in which he continued to declare a Semi-Arian explanation for the Godhead.

Another writer who expressed similar sentiments to Smith, was J.H.Waggoner who wrote a series of articles in the Review and Herald, from June 1863 to September 1864, on the Atonement. He published a treatise on the Atonement, in 1868, and after several small editions, brought out a much enlarged edition in 1884. Waggoner separated the Atonement from the cross, postulated a subordinate Christ, and relegated the Holy Spirit to a mysterious power. This was undoubtedly an Arian concept of the Trinity, that was to be challenged and rejected at the end of the 1880s.

The concept of justification by faith, the nature of the Trinity or kindred Christological topics, are absent from early Seventh-day Adventist periodicals. There is a dearth of books on these themes and even in the early written work of Ellen White, the subjects are not mentioned. What can be found are articles on such subjects as the prophecies, conditional immortality, the Sabbath, the law of God and living the Christian life. We must therefore rely on the 1872 statement of Fundamental Principles to understand the theological ideas present before 1888.

During the 1880's, shock waves were felt throughout the Seventh-day Adventist denomination, following the defection

of D.M.Canright.^{5 1} When he began to publish his criticisms of the denomination he found a ready response from the members of other denominations in the United States who were trying to overcome the challenge of Seventh-day Adventist theology. Many Adventist ministers, Canright among them, would often begin their mission in a new town by challenging all comers to a debate on the Ten Commandments or the Sabbath. So skilled did many become in debating these subjects that opponents looked for written rebuttals of SDA doctrines. Canright's book satisfied many of these opponents and he included a selection of their letters in each edition.^{5 2}

Practically all the subsequent destructive criticism of Seventh-day Adventism is reconstructed from what Canright wrote in Seventh-day Adventism Renounced. Canright became a Baptist minister but spent most of his time until his death, in 1919, writing against Seventh-day Adventism. Reaction to the statements made by Canright distorted the debates on Righteousness by Faith taking place within the denomination during this period; raised the temperature of debate at the General Conference Session in 1888 and, caused a rift between pioneer members of the denomination and those who wished to emphasise a more evangelical approach to salvation.^{5 3}

The cause of much of the consternation at the Minneapolis General Conference Session must be placed at the feet of E.J.Waggoner and A.T.Jones.^{5 4} There were several reasons for this. Waggoner began his series of lectures by

describing the Law in Galatians, in a similar manner to D.M.Canright, whose defection was still a painful memory to those gathered at the conference. Canright, Jones, Waggoner and others connected with the Seventh-day Adventist denomination, were all part of an ongoing debate taking place in the 1880's, over 'the law' in the book of Galatians. Particularly in dispute were the twenty-fourth and twenty-fifth verses of chapter three. Jones, Waggoner and Canright were of the opinion that the verses could be applied to the total idea of law in the Old Testament, that included the ten commandments, the ceremonial law and the civil law. The traditional view of Adventists was that these verses applied to the ceremonial law only. The similarity between the ideas of Waggoner, Jones and Canright undoubtedly closed the minds of many at the conference during the lectures on the Law in Galatians.^{5 5}

Another cause of consternation was the suggestion made by Waggoner and Jones that many Adventists didn't believe or teach the doctrine of justification by faith. This suggestion brought protests from J.H. Morrison, president of the Iowa Conference,^{5 6} Uriah Smith, and others, who maintained that Adventists had always believed in justification by faith. This was obviously true, as it was expressed in the 1872 statement on doctrines taught by Seventh-day Adventist that said:

That, as the natural or carnal heart is at enmity with God and His law, this enmity can be subdued only by a radical transformation of the affections, the exchange of the unholy for holy principles; that this

transformation follows repentance, and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offences, and secondly, for grace whereby to render acceptable obedience to his holy law in time to come.⁵⁷

What then was the disagreement all about? It was in the nature of the process of justification by faith. Most Adventists had a notion of righteousness by faith that included other theological concepts. This was nothing new in the history of the Christian church, for many controversies revolve around concepts which are component parts of ideas that have of necessity to be separately defined, to promote the clarity needed for teaching and explanation. In the traditional ideas of Seventh-day Adventists before 1888 the idea of justification from past sins was prominent. Implicit in this idea was that anyone who became a Christian would immediately begin the process of sanctification. Too often the emphasis was on past sins forgiven and the working out of your present salvation through the keeping of the ten commandments; thus merging the theological concepts of justification and sanctification. Waggoner and Jones sought to clarify these separate concepts at the Minneapolis Conference so that the right emphasis could be placed on the work of Christ for the believer.⁵⁸

Ellen White did not support E.J.Waggoner in his exposition of the Law in Galatians, but she threw her full support behind his interpretation of justification by

faith.⁵⁹ This doctrine, as presented at Minneapolis, was rejected by many of the delegates, but within a short time the teaching spread throughout the denomination and resulted in widespread revival throughout the 1890s.⁶⁰

The revival was due mainly to the work, over the next three years, of E.J.Waggoner, A.T.Jones. and Ellen White, who spoke at camp-meetings all over the United States. Some Seventh-day Adventist historians seem to suggest that it was the vindictiveness of denominational leaders that sent Ellen White to Australia and E.J.Waggoner to Britain in 1892.⁶¹ If this is so, then it only brought good to the countries concerned. E.J.Waggoner became the Editor of Present Truth, which was the magazine used by British Seventh-day Adventists to stimulate an interest in their distinctive doctrines.

A revolution took place in Seventh-day Adventists thought after 1888. Ellen White furnished her most useful contributions to the theology of the denomination, between 1888 and her death in 1915. In her writings, she clearly explained her Trinitarian beliefs. In the publications of the denomination, a gradual transition took place, from a semi-Arian view of the divinity of Jesus Christ to a full blown orthodox doctrine of the Trinity. In a book on the life of Christ called The Desire of Ages, Ellen White wrote, "In Christ is life, original, unborrowed, underived."⁶² From the 1890s Seventh-day Adventists have been Trinitarians. Many were, before this time, but did not emphasise the doctrine. They were too engrossed in eschatology.

Believing that the Bible is God's self revelation given to humanity, Seventh-day Adventist theology is not encased in an immovable creed. They believe in the progressive nature of revelation. When they entered Wales in the 1880s, Seventh-day Adventists possessed a precise doctrinal message which they proclaimed with vigour. To the spiritual nature of the Welsh, we must now turn our attention.

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1. Some Adventist scholars go further back. For example; B.Ball, The English Connection, and W.L.Emmerson, The Reformation and the Advent Movement.
 2. W.Miller gives a reasoned account of the development of his religious thought in Apology and Defence(AaD), published in Boston in 1845. Works on Miller and the Millerites are numerous. See Appendix. A.
 3. AaD, p.1. William Miller's journey from scepticism to faith was against the current of intellectual thought in the nineteenth century. Faced with a deist world view that excluded miracles it is perhaps significant that he endeavoured to build his new world view from the Bible using arguments from predictive prophecy. Ibid. p.6-12.
 4. The Battle of Plattsburg was at a turning point in the war of 1812/14. The British marched south from Montreal into New England with a force of 10,000-15,000, mainly seasoned troops who had fought in the Napoleonic war. A British flotilla also sailed across Lake Champlain. Miller, a captain in the American Army, said in AaD, p.4 that on the American side there were 1,500 regulars and 4,000 volunteer.
 5. Ibid. pp.9-10.
 6. This idea, that a day in prophetic time is equal to a literal year originated in Jewish interpretations of the writings of the prophets and has continued down to the present day. Best history of this interpretative method is L.E.Froom, Prophetic Faith of Our Fathers 4 Vols. Review and Herald, Washington,D.C., 1946-1954:
 Jewish Interpreters, Vol.1 pp.175,176,203. Vol.2 p.194;
 Early Church Interpreters, Vol.1 pp. 164,457;
 Pre-Reformation Interpreters, Vol.1 pp.894-897, Vol.2 p.156;
 Reformation Interpreters, Vol.2 pp.528-531;
 Post-Reformation Interpreters, Vol.2 pp.784-787, Vol.3 pp.743-744, Vol.4 pp.396-401. In recent studies W.H.Shea, in Selected Studies in Prophetic Interpretation, 1982. General Conference of Seventh-day Adventist publication, particularly

chapters 3 and 4, contains a penetrating analysis of the Day/Year idea.

7. W.Miller, AaD, p.10.

8. G.E.Ladd, The Blessed Hope p.32.

9. A.Pieters, The Revelation of St.John p.43. According to E.R.Sandeen in The Roots of Fundamentalism, quoted in K.Arasola's The End Of Historicism, "the main characteristics of Historicism are: 1.The endorsement of the year/day theory and a preoccupation with the prophetic time periods; 2. continuous historical application of various apocalyptic symbols and calibrating of all prophecy with history; 3. the identification of the papacy as the little horn/antichrist, though not infrequently Islam was rated on the side as "an eastern antichrist." 4. At the foundation of the method, its distinguishing feature, was the creation of a coherent system of interdependent synchronizations between prophecies." Arasola points out that the characteristics of historicism was present from the time of the pre-Christian Jewish apocalyptic writers but that it was Joseph Mede(1586-1638), master of Christ's College, Cambridge, who drew all the features of historicism together.

10. W.Miller, AaD, p.11

11. P.F.F. Vol.4.pp.468-475. Miller was aware of the works of Joseph Mede, Sir Isaac Newton, Bishop Thomas Newton, Thomas Scott, Alexander Keith and John Albert Bengel. The significant interpretation of Revelation Chapters 20-22, follows Bengel's interpretation. The interpretation was significant because it set the timetable for the events which surrounded the Millennium and as such brought together the eschatological events described in other parts of the Bible.

12. See R.A.Parker, and W.A.Dubberstein, Babylonian Chronology: 626 B.C.-A.D.75, Providence, R.I.: Brown University Press, 1956. S.H.Horn, and L.H.Wood, The Chronology of Ezra 7. Washington, D.C. Review and Herald Pub. Assn., 1953. The dispute over the chronological relationship between Ezra and Nehemiah is one of the problems of O.T. Theology and has been since A.van Hoonacker put forward the suggestion that Ezra came after Nehemiah in point of time. See H.H.Rowley, The Servant of the Lord and other Essays, 2nd.ed. (Oxford 1965),pp. 135-168. It is an hypothesis which has found wide acceptance. For a discussion and alternative view to this hypothesis see: J.S.Wright, The date of Ezra's coming to Jerusalem, 2nd ed.(London, 1958); J.Morgansten, The Dates of Ezra and Nehemiah, Journal of Semitic Studies 7, (1962):1-11. F.M.Cross, A Reconstruction of the Judean Restoration, Journal of Biblical Literature 94, (1975): 4-18. C.G.Tuland, Ezra-Nehemiah or Nehemiah-Ezra. Andrews University Seminary Studies 12, (1974):47-62.

13. S.Bliss, Memoirs of William Miller, p.98. Bliss points out that Miller gives the year as 1833 in Apology and Defence, whereas, letters point to 1831.

14. See P.F.F. Vol.4, p.566, for reproduction of front cover of the Conference report.

15. P.F.F. Vol.4, pp. 582-620.
16. Charles Fitch was one of the most able followers of Miller, a Presbyterian minister, he accept Millerite ideas in 1833 and was a leader in the movement. He died in October 1844. SDAE. p.462. Apollos Hale, a Methodist minister and associate editor of The Signs of the Times and its successor The Advent Herald. These were Millerite papers and are not to be confused with later Seventh-day Adventist periodicals of the same name. Several versions of this chart were produced and later a similar chart was used by Adventist ministers. See F.M.M. pp.310-311 for examples of the chart.
17. F.D.Nichol, The Midnight Cry(MC), pp.122-134. This book is not to be confused with the Millerite periodical of the same name, see below. Ed. R.L.Numbers and J.M.Butler, The Disappointed, Chapter 6.
18. P.F.F. Vol.4, pp.761-762. The Midnight Cry 21 Sept. 1843, pp.33-36. This was a written account of Fitch's sermon, "Come out of her my People." The same paper published George Storrs' sermon of the same title on 15 Feb. 1844, p. 237.
19. S.S.Snow(1806-1870), a Congregationalist, became a Millerite preacher in 1843 was one of the leading advocates of the 22 October date. He based his assumption on a date of 31 A.D. for the Crucifixion. He proposed that the Jewish Day of Atonement in 457 B.C. was on the 22 October according to the Karaite Calendar. See True Midnight Cry, 22 August 1844.
20. A.W. Spalding, Captains of the Host. pp.93-105. F.D. Nichol, MC, p. 458. J.N.Loughborough, The Great Second Advent Movement p.193, and Rise and Progress of Seventh-day Adventists p.114. Most of these writers take as their source a fragment of a manuscript written by Hiram Edson, found in the Advent Source Collection, SDA General Conference Archives, Washington, D.C.
21. Edson writes of his experiences on 23 October 1844. He said that he had a vision of the Heavenly Sanctuary as he walked across a cornfield. In the light of research a question mark must be placed against his testimony written many years after the event, and just prior to his death in 1882. In Adventist Currents July 1983 pp.25-27, F. Fisel suggests that Crosier's thought developed between 8 March and 4 April 1845 to produce the sanctuary doctrine. See also M.R. Thurber, RH, 15 April 1976 pp.4-6, also 22 April 1976 pp.8-9. Fisel also suggests that Crosier only systematised ideas discussed in Millerite circles. p.25.
22. The Day Star Extra 7 Feb. 1846.
23. See M.J.Davis, A Study of Major Declarations on the Doctrine of the Atonement in SDA Literature. Unpublished Masters Thesis. SDA Theological Seminary, 1962. Also B.R.Holt, A Comparative Study of the Sanctuary and its Implications for Atonement in SDA Theology - From Uriah Smith to the Present. Term paper, Andrews University, 1969.
24. E.G.White, Early Writings. p.260.(1857)
25. James S. White,(1821-1881). Co-founder of the Seventh-day Adventist denomination. A Millerite preacher who married

- Ellen G. Harmon in 1846. They began to worship on the seventh day in the Autumn of 1846. In 1849 he began to publish the views of sabbatarian adventists in a periodical called Present Truth. He was an outstanding leader and undoubtedly rallied the discouraged remnants of the Millerite movement. See A.G.Mustard, James White and SDA Organization (JWSDAO), Andrews Univ. Ph.D.dissertation 1988. SDAE. pp. 1419-1425.
26. Ellen G. White, (1827-1915). Co-founder of the Seventh-day Adventist denomination. R.E.Graham, Ellen G. White Co-Founder of the Seventh-day Adventist Church, Birmingham Univ. Ph.D. 1977 See also assessment below in text.
27. Joseph Bates (1792-1872). Another Co-founder. A former sea captain. Left the sea and became involved in the Millerite Movement. Through his influence James and Ellen White became sabbatarian adventists. SDAE. pp.132-134. See also G.T.Anderson, Outrider of the Apocalypse p. 22. Church History Vol.55, No.1. pp.50-64.
28. J.M.Butler, Church History Vol.55, No.1. March 1986 pp.50 - 65. This is an essay on the transition from Millerism to Seventh-day Adventism
29. J.S.White, Bible Adventism p.11.
30. G.H.Williams, The Radical Reformation: Psychopannychism: pp.3, 20-24, 46, 104-106, 174, 186. Baptism by immersion: 120-148. Footwashing at Eucharist: p.136. Sabbatarian: pp.229,257,etc.
31. George Storrs (1796-1879), Was a Congregationalist who later became a Methodist minister. He was an ardent abolitionist and for that reason he withdrew from the Methodist denomination when his activities were criticised. L.E.Froom, Conditionalist Faith of Our Fathers, pp.305-313.
32. R.J.Thomsen, Seventh-day Baptists, pp.24-26.
33. P.F.F. Vol.4 pp.948-951.
34. P.F.F. Vol. 4, pp. 951-952.
35. SDAE., pp.1255-1256.
36. P.F.F. Vol.4, p.1025; TGSAM. pp.274,283-284.
37. SDAE. pp.1168-1169.
38. Opposition was due mainly to the belief, carried over from the Millerites, that organized church government impeded the work of the Holy Spirit. It was an idea which was to cause disruption within the denomination into the Twentieth Century.
39. See JWSDAO pp. 143-162. F.M.Wilcox, SDA'S in Time of War, pp.57-65.
40. JWSDAO p.162.
41. L.E.Froom, Movement of Destiny, p.107.
42. This is probably best seen in her direction to the denomination to reorganize in 1901. However, the major part she played in confirming doctrines constructed after due study of the Bible by others, must not be underestimated. Ibid. pp.107-132.
43. SDAE. pp. 474-475, and 473-474. E.G.White E.G. Letter 37. 1890.

44. Ed. Treasure Chest, (1960) p. 22. TGSAM., p.205.
45. D.E.Mansell, How Ellen White Perceived Her Inspiration, pp.1-4, E.G. White Estate Publications.
46. A partial list of her books is given in the Bibliography.
47. This is an unwritten policy of the denomination. The Church Manual does not include disbelief in the work of E.G.White as a reason for disfellowshipping a member.
48. MOD,Chapter 18. pp.300-312.
49. MOD, pp.152-155. See E.R.Gane, The Arian or Anti-Trinitarian Views Presented in Seventh-day Adventist Literature and the Ellen G. White Answers, M.A. Thesis Andrews Univ. 1963.
50. Particularly see his commentary on Rev. 3:14. This was later modified in subsequent editions published after the death of the author to a trinitarian point of view.
51. W.H.Branson, In Defence of the Faith, an answer to some of the charges made by Canright. Branson uses the words of Canright to answer the charges. Showing that Canright had not only departed from Adventism but was at variance also with traditional Baptist teaching. Particularly with regard to the Ten Commandments and the Covenants.
52. As early as 1871 Ellen White suggested in a letter to a minister that he was stirring up opposition by holding debates with non SDA ministers. What she wrote is found in Testimonies to the Church, Vol.3, pp.212-221. A Reprinted Edition of Canright's book was published in 1968! One questions the reprinting of such outdated arguments.
53. Some of the books and articles, such as those by D.K.Short and R.J.Wieland, The 1888 Message, give a distinctive slant on what took place at Minneapolis. Predominant is the theme that the denomination rejected the doctrine of righteousness by faith at the conference. Implicit is the suggestion that the Seventh-day Adventist denomination did not believe in Justification by faith! They further suggest that E.G.White really believed that Justification is imparted to the believer! p.90. It is quite clear from their book that they do not understand either the distinction in theological concepts, or what Ellen White is writing about on the subject of salvation. Therefore, their arguments are not convincing, and seem to be the result of extreme bias on the part of the writers!
54. Much of the storm at the Minneapolis Conference was caused by the attitude of Jones and Waggoner. They were arrogant, as was subsequently revealed many times in the next decade, and they revelled in the confrontation. Despite the relevance of their discourses at the Conference, they created opposition by their attitude. In subsequent years, the endorsement by Ellen White, of some of their statements at the conference, was taken as supporting all of their ideas. She, however, did not agree on their interpretation of the Law in Galations. See A.V.Olson, TCTV.,p.294.
55. See G.R.Knight, Angry Saints, pp.22-24. Knight points out that the ideas of Canright and Waggoner on the Law in Galations were the same. Yet no other SDA writer has

suggested a link between the prior discussions on the Law in Galatians and the animosity caused by the subject at Minneapolis!

56. Ellen G. White, A call to the deeper Study of the Word, Ms.15, 1888 pp. 1-2, Review and Herald 23 July 1889, reprinted in Selected Messages vol.1 p. 355. E.G.White, Manuscript 10, 1889. also Letter 96, 1896.

57. A.V.Olson, Through Crisis To Victory 1888-1901(TCTC), pp. 56-65. G.R. Knight, From 1888 to Apostasy, pp.90-103.

58. D.M.Canright, Seventh-Day Adventism Renounced pp.308-312, R.W.Schwarz, Light Bearers to the Remnant(LBTR), p.188. Also G.R. Knight, From 1888 to Apostasy, pp. 37-41

59. R.W.Schwarz, LBTR, p.188. G.R. Knight, Ibid. A.V.Olson, TCTV., p.51. L.E.Froom, MOD. pp.191.

60. A.V.Olson, TCTV. pp.25-32, G.R. Knight, From 1888 to Apostasy, pp.89-116.

61. R.J.Wieland, The 1888 Message, pp. 69-70.

62. Ellen G. White, Desire of Ages p.530.

CHAPTER 1.

The Mission to Wales 1885-1901

In this chapter, the pioneering work of the first Seventh-day Adventists to set foot in Wales, will be examined. A survey will be made of the milieu in which they found themselves, and the factors that attracted the first converts to the deeply held beliefs of this denomination.

Two men stand out in this period, as examples of the leadership required to establish the work of a denomination breaking ground in new territory. The part played by J.S.Washburn, in the history of the Seventh-day Adventist denomination, has largely been overlooked, in spite of the fact that he played a major part in the establishment of their mission to the British Isles. The background of one important early convert, W.H.Meredith, will be examined in detail. His effective administrative ability and spiritual leadership, led to a larger numerical presence in Wales, of Seventh-day Adventists, than in either Scotland or Ireland. Later, he was to lead the denomination in England, and then become the first Britisher to be appointed President of the Union Conference.

When the emissaries of the Seventh-day Adventist denomination appeared, the religious tradition in Wales was at its strongest and the spiritual life of the people, more fervent than at any other time in their history. To the Welsh religious background we now turn.

Welsh Religious Tradition.

One of the most significant achievements of the Protestant Reformation was the translation of the Bible into the vernacular. More than any other influence in the last four hundred years, the Welsh Bible has held sway over the cultural aspirations of the people of Wales.¹ As early as 1563, Parliament passed an Act, requiring the five bishops of Wales and Hereford to ensure that the Bible and Prayer Book were translated into the Welsh Language, by St. David's day 1567. The only Welsh Bishop to act was Richard Davies of St. David's who, aided by Thomas Huet and William Salesbury, produced a New Testament in Welsh. What marred this first attempt was the pedantic way in which Salesbury systematically Latinised the language.² A Bible translation which could be understood by a wide range of people was needed. The task was undertaken by William Morgan (c.1545-1604), and, in 1588, he published the whole Bible in Welsh. By maintaining the formal literary tradition of a previous age, Morgan consolidated the Welsh Language and prevented it from degenerating into too many dialectic forms. This Bible placed Protestant tradition on firmer ground and opened the door for the Reformation to enter Wales.³

The movement away from the old Catholic tradition, and later Anglican Protestantism, was very slow in Wales. A hundred years was to elapse before the full impact of the Reformation was felt in the Principality. It was not until

the 1630s, that the gathered churches of Baptists and Independents, began to appear in Wales.⁴ A century later, the Evangelical Revival radically changed the religious allegiance of the Welsh, and this led to a dramatic rise in the support for Nonconformity in Wales.

Before the eighteenth century, education and literacy were only for the privileged. Then a change took place as a number of philanthropic middle and upper-class landowners, often prompted by the clergy, began a series of attempts to educate the poor. The rationale behind the movements was that a literate person would be able to read the Bible and Catechism. Anglicans, like Dean Jones of Bangor and Sir Humphrey Mackworth, founder members of the S.P.C.K., which had founded 94 schools in Wales between 1699 and 1737, gave money and time to the promotion of Christian knowledge.⁵ The aim of the Circulating School System, formulated by Griffith Jones, was to teach men, women and children to read the Bible and understand the catechism.⁶ This generated pockets of literate, Bible reading people who were receptive to the discourses of leading figures in the Methodist revival.

The rise of Methodism in the 1730s and 1740s in Wales gave new life to Protestantism. From that era, the cultural base of Wales was gradually to become nonconformist. The Calvinist approach to theology was the dominant factor as the triumvirate of Howel Harris, Daniel Rowland and William Williams matched the Wesleys and George Whitefield in preaching, organizing ability and hymn writing. The

Calvinistic Methodists, the first Welsh-born Christian denomination, grew out of this movement but did not finally cut the umbilical cord that bound them to the Anglican church until 1811.⁷ From the eighteenth century onward, the role of education became inseparably entwined with religion in the minds of Welsh people generally, and many were later indebted to Sunday Schools where they were taught to read. A new vigour was seen in Wales following the Methodist revival. Not only were the converts eager for a measure of education but they wanted something of the prosperity that was beginning to spread through the land. To achieve their goals, they looked to the new ideas crossing from the continent and after the French Revolution, many in Wales began to think of a new kind of society.

Politics.

After 1750, the change over from an agrarian society to an industrial society, began to speed up in the upper reaches of the South Wales Valleys. Nature had put together in one place all the necessary ingredients for the making of iron. The iron masters encouraged large numbers of people to move from rural areas of Wales and the border counties of England, to the geographical crescent that stretched from Hirwaun in the West to Pontypool in the East.⁸ They came, bringing their religious commitment with them. In the countryside, the Anglican church was associated with the landowners, who were mostly Tory in politics. The new urban areas attracted industrialists who had a great deal of

sympathy with nonconformist culture and politics. In the period after 1815, religion was a distinctive badge of rank and politics in Wales.

From 1815 Nonconformists began to look for a change in the constitution so that they would have equality in religion and politics. In the pages of *Seren Gomer*, Joseph Harris of Swansea tried to arouse his readers to a state of political consciousness.⁹ A particular grievance among nonconformists was The Test and Corporation Acts which excluded them from public office. Although the repeal of the Test Act took place in 1828, 'it was only in conjunction with the Municipal Corporations Act of 1835 and the Second Reform Bill of 1867, that the Repeal of the Test Act effected the full political emancipation of Nonconformists'.¹⁰ While Welshmen were agitating for political change, the Calvinistic Methodists stood on the sidelines. That was, until the death of John Elias in 1841. Then the Methodists began to change their point of view, due mainly to the state church's continued domination, in the field of education.¹¹

Education.

A Commission was appointed by Parliament in 1846 to enquire into 'the need for Education in Wales'. The Report of the Commission appeared in 1847, in three volumes.¹² They were called by the Nonconformists '*Brad y Llyfrau Gleision*' (the Treachery of the Blue Books). This Report proved to be a landmark in Welsh History. The three Commissioners were entirely English in outlook and most of

the sub-commissioners were Anglicans. The reports were thorough and in many ways gave credit where due. What they failed to realize was that they were passing judgment on a situation caused by the gross injustices of the society created by an alien church. Their biggest mistake was to equate Nonconformity with immorality and to state that the people were backward because of the Welsh language. (Most were monoglot Welsh in the 1840s.) They therefore made sweeping claims about a language they did not understand and said that Welsh literature was of no value. The Calvinistic Methodists took this as an affront. They stood on the sidelines no longer. There is now no doubt that the reaction to this report caused the radicalising of Methodism and that event is considered to be one of the most significant transformations in nineteenth-century Welsh history. To the end of the century and beyond, Nonconformists were to claim that they spoke for the people of Wales, on political and social issues.¹³

The 1851 religious census made the government aware that Nonconformity was the dominating factor in the religious life of the Principality.¹⁴ The census provides the most significant evidence we have of the spread of denominationalism in Wales, in the mid-nineteenth century. The result of the census showed that of those who attended a place of worship, on 30 March 1851, 78 per cent were Nonconformists.¹⁵

Another seventeen years passed before the influence of a united nonconformity had any effect on the polls and then only after the passing of the Second Reform Act in 1867. In the election of 1868, a total of 21 Liberal Members of Parliament were elected in Welsh constituencies, among them Henry Richard at Merthyr Tydfil. As G.E.Jones points out, "The annus mirabilis of Welsh politics has always been seen as 1868,¹⁶ when the election of Henry Richard for Merthyr fused Liberalism and nonconformity into a potent force." A large number of tenants were evicted because they did not vote for their landlords or for the Tory Party, seventy in Carmarthenshire and Cardiganshire alone. The Ballot Act of 1872 was the Government's response to this outrage. The involvement of Welsh members had a significant impact on parliamentary legislation up to 1914.

In 1881 Stuart Rendel introduced a Bill into the House of Commons which had the unanimous support of Nonconformists in Wales. It contained legislation to prevent the selling of alcohol on Sundays, in public houses.¹⁷ It was an Act which treated Wales as a separate nation for the first time since the country was grafted to England in Tudor times. In practice, the Act confirmed the strict Sunday Sabbatarianism promoted by nonconformists and gave a boost to the thriving temperance movement.¹⁸

Meanwhile, a growth in rural Nonconformity throughout the nineteenth century, led to an increase in the number of those protesting against the payment of tithe to the Anglican

Church. In 1886 the tithe war began to alarm the government after farmers in the Vale of Clwyd openly disrupted the sale of goods, confiscated as the result of non-payment of tithes. The farmers formed an Anti-Tithe Society and the government was forced to set up a Royal Commission to look into the grievances over the payment of tithe.¹⁹ The Commission made a recommendation that tithe should be the responsibility of the landlord. An Act to this effect was passed in 1891. Landlords put up rent in order to satisfy the requirements of the Act and the farmers resented the imposition of this further injustice. Thus, in the 1880's, two issues united the nonconformists: the land question and the disestablishment of the Anglican church in Wales.

Nonconformists were united as a pressure group in active political life until the disestablishment of the Anglican Church soon after the first world war. Then the influence of Wales on British politics seems to have declined, particularly after the fall of Lloyd George from power. However, as Morgan points out "the influence of the nonconformist chapels upon modern Wales will always generate controversy," and yet he admits that, "with all its limitations Nonconformity was responsible for almost every significant and worthwhile aspect of social and cultural activity in late nineteenth-century Wales."²⁰

Into this predominantly Protestant/Nonconformist, politically active environment, came the missionaries of Seventh-day Adventism. Wales became a Seventh-day Adventist

mission when, on the advice of the General Conference Committee,²¹ A.A. John moved from the Grimsby/Ulceby area of Lincolnshire, to begin services at Llanbadarn near Aberystwyth, in 1885.²² John began preaching that summer, three times each week in the open-air to large crowds. He reported to the European Missionary Council of the Seventh-day Adventist Church at Gland, Switzerland in 1885,²³ that the interest was good, but asked for publications in the Welsh language to communicate with the 400,000 people in Wales who 'do not speak or understand English.' In May he received a tract in Welsh, from the Adventist printing press at Grimsby, on the Second Coming of Christ. He stated that there would be more results from his endeavours if there were more publications in 'this peculiar language.'²⁴

The winter of 1885/86 adversely affected John's health but he began, in the spring of 1886, to hold services in a tent at Llanbadarn. Later it was claimed that there were only three converts.²⁵ Perhaps this isn't surprising seeing that most of the inhabitants of Llanbadarn spoke Welsh! No further attempt was made to gain converts in Wales until the early 1890's. Then a group of Americans and converts from Bath moved to Cardiff and began to sell literature in the valleys of South Wales.²⁶ Although they were selling Ellen White's book Steps to Christ²⁷ in Welsh by 1894, the pioneering missionary magazine Present Truth was by far the best seller.

Present Truth began life in Grimsby in 1884 and in the first year over a thousand people became regular

subscribers.²⁸ At Bath in 1886 George Stagg began to solicit subscriptions from door to door. This method paved the way for the mass distribution of the magazine on a full or part-time basis, by all who joined themselves to the Movement.²⁹ Soon, readers were invited to attend public services held by Seventh-day Adventist evangelists. This was successfully achieved at Bath and opened the way for J.S. Washburn to begin services there at the end of 1891.³⁰

One of the reasons for the slow progress of the work in Britain up until 1892 was that they did not have their own meeting places, and it was necessary to hire inferior premises at the lowest cost. Washburn decided that he would take the advice of Ellen White to 'hire the best halls, venture more and expect greater results'. He wrote to her in Australia about his progress in Britain.³¹ When he arrived in Bath, he booked the prestigious Assembly Rooms, and began a systematic series of discourses, which would appeal to the people in this town known for its culture. Washburn advertised in newspapers and on hoardings throughout the town.

A Seventh-day Adventist Church was established in Bath with a membership of 80. When Washburn asked the members if they would indicate how they became interested in Seventh-day Adventism, 50 per cent indicated that their initial interest was aroused through the reading of the magazine Present Truth.³² From the experience gained during the pioneering work in Bath, a systematic method of evangelization was

adopted by Adventists, for the propagation of their teachings in Britain. Bath became the gateway into Wales for Seventh-day Adventism.

The pioneering method used in Bath and subsequently in Wales consisted of three elements: The sale of literature from door to door, to stimulate interest in Seventh-day Adventist beliefs, followed by a series of meetings held in a tent or hired hall. To conclude their indoctrination of individuals, a trained Bible instructor would visit people in their homes, to answer questions or give a course of study in preparation for baptism. A decision to be baptised, often resulted in a convert losing his or her job, because their employers would not allow them to absent themselves on Saturday. Among those who lost their jobs at Bath was C.Howard who worked for the Post Office. He moved to South Wales with a group of itinerant colporteurs who began canvassing for orders in the Cardiff Valleys District.³³ While selling literature in the area surrounding Tredegar in 1895, Howard met and sold literature to a coal miner named W.H.Meredith. Meredith did more to establish the Seventh-day Adventist cause in Wales than any other person. To his part in the propagation of Seventh-day Adventism, we must now turn.

Had it not been for a decision made by Charles Meredith, a country policeman in rural Herefordshire in 1870, the history of the Seventh-day Adventist Church in Wales might have been different. Charles Meredith decided to move

to Tredegar in the quest for more money to support his wife and the baby they were expecting. When the child was born he was named William Henry and he grew up in a household which was devoted to God, to education, and music. The Meredith household belonged to the dynamic Primitive Methodist Church which demanded so much of its lay members and particularly of its lay preachers. Charles was a lay preacher and several of his sons were to follow in his footsteps.

Charles Meredith had chosen to work for the Tredegar Iron and Coal Company. It was a wise choice. A progressive company, it provided education for the children of its workers. Soon after the Education Act of 1870 it was instrumental in setting up the Bedwellty Schools Board.³⁴ It was the boast of this Board that it spent more on education and had a higher pass rate in all subjects, than any other similar Schools Board in England and Wales. In 1883, when William finished school, the report of the Schools Board indicated that once again, passes in the examinations that year were above the average for England and Wales; reading, up 7.7 per cent, writing, up 7.9 per cent and arithmetic, up 8.1 per cent.³⁵ The Bedwellty Schools Board was one of the earliest education authorities to begin a system of continuing education for those who were working. William Meredith took the opportunity to improve his education by attending evening classes after working many hours underground in the Ty Trist Colliery, Tredegar, where he had commenced work at the age of thirteen.³⁶

Early in life he had discovered that his mother cherished the hope that her eldest son would become a preacher.³⁷ He had just passed his teens when the first call to preach came, from the presiding Primitive Methodist Minister in Tredegar. Meredith's name was included when the next preachers plan was published for the Circuit. Meredith was taught the rudiments of preaching by a friend of his father. Soon he was walking many miles each Sunday, learning through experience, the methods he would follow in later life.³⁸ His next hurdle was to pass the examination designated for Primitive Methodist Lay Preachers. It was not an easy task. Candidates were required to answer all the following questions at one sitting:

- (1) How long have you been converted?
- (2) What means have you used to cultivate your religious life?
- (3) What books have you read since your conversion?
- (4) How long have you been a member of the Primitive Methodist Connection?
- (5) Have you read the rules of your Society? If so, what are your views of our form of Church Government?
- (6) To what extent have you met in class, and what is your idea of the class as a means of grace?
- (7) If you knew a friend or neighbour to be under conviction of sin, what steps would you take towards leading him to Christ?
- (8) Give your views on the following doctrines and supply Scriptural references:
 - (a) The Being of God, including the Holy Trinity.
 - (b) The Deity of our Lord Jesus Christ?
 - (c) The innocence of our first parents when they were created.
 - (d) Their fall, and that of their offspring.
 - (e) General redemption by the Lord Jesus Christ.
 - (f) Repentance, including godly sorrow for sin and corresponding reformation.
 - (g) The justification of the ungodly by faith on their turning to God.
 - (h) The witness of the Holy Spirit to our adoption into the family of God.

(i) Sanctification by the Holy Spirit; producing inward and outward holiness.

(j) The resurrection of the dead, both the just and the unjust.

(k) The general judgment and eternal rewards and punishments.³⁹

Meredith passed the examination and after a trial sermon he was accepted as a lay-preacher. His activities in the Methodist chapel increased and he became the leader of a united band in the Christian Endeavour movement. He also taught a Bible Class composed of Methodists and Baptists.

In 1891 Meredith married Annie Williams in the parish church at Bedwellty. On the same day his cousin George Vine, a Baptist lay-preacher was also married, in what appears to have been a double wedding.⁴⁰ Vine became estranged from the Baptist chapel, in 1895, after a dispute with some of the members. This concerned Meredith and one Sunday night they prayed together about the problem at the Baptist chapel. Meredith records in his diary: "We knelt and prayed together...and the real burden of our prayers was that God would make it clear to us what His will for us was." On the following Wednesday an event took place that was to change the whole course of Meredith's life.⁴¹

Meredith arrived home from work on Wednesday evening to find C.Howard, the Seventh-day Adventist colporteur, at his home. Meredith soon realized that Howard was a good Bible scholar. He said of Howard, "He spoke of things I knew little or nothing about and before he had departed I had ordered his book Great Controversy, had bought His Glorious Appearing, a

pamphlet on the twenty-fourth chapter of Matthew and a tract called The Sufferings of Christ.⁴² I read this first and was profoundly moved by it. I had never seen such a picture of 'Christ crucified'. As soon as I had the opportunity I read His Glorious Appearing, at one sitting, and I closed the book with the words, 'the pipe must go'. I was like most miners - a heavy smoker. That book did not mention a word about smoking or tobacco, but it did make clear that Jesus was coming again and that he was near, even at the door. I had bought my last ounce of tobacco. I realized then, all alone, that God was answering my prayer of the previous Sunday."⁴³

It was a month later that Howard returned with the book Great Controversy. It had been a month of discovery for Meredith. He had taken another look at the ten commandments and came to the conclusion that it was Saturday which should be 'kept holy'. His reaction to this discovery is recorded in his diary. "What must I do? I remembered my prayer. God had answered that prayer in a way I did not expect. Here before me was the plain word, 'Remember the Sabbath day to keep it holy'." ⁴⁴ Meredith states that after a discussion with Howard he 'made arrangements to keep the next Sabbath day, 20 April 1895'.⁴⁵

William Meredith began to talk about his new found convictions, to the members of the Primitive Methodist chapel he attended. When a report was given to the Circuit Minister, William Jones, Meredith's name was removed from the Preaching Plan. This was a blow to Meredith who had officiated at

sixteen services in the previous quarter. After a discussion with the minister, Meredith sent a letter of resignation to the next Quarterly Meeting of the denomination, in Tredegar.⁴⁶ Meredith may have felt that he had no option and it is probably this feeling that caused him, ten years later, to say somewhat inaccurately, that he had been "cast out for the truths sake."⁴⁷

Throughout the summer of 1895 Meredith was in a state of indecision. In September, he decided to finish work at the colliery and give his whole time to the spreading of Seventh-day Adventist beliefs. He was visited by J.S. Washburn, and N.Z.Town, the promoter of Adventist literature in Britain, who encouraged Meredith to sell the magazine Present Truth in Newport. Soon he had a list of four hundred regular readers.⁴⁸ In January 1896, Meredith attended meetings at Bath, conducted by A.T.Jones and H.E.Robinson. On Saturday afternoon 25 January, Meredith gave his testimony and the following morning he was baptised by immersion.⁴⁹

A week later Robinson sent Meredith a letter suggesting that they should meet in Cardiff. There Robinson tested Meredith's sincerity by asking if he would be willing to advertise the services. Meredith was asked if he would paste bills on boards, and carry them through the streets if necessary. Meredith's reply was that if God wanted him to be a Sandwich Man, then so be it. This seemed to satisfy Robinson and Meredith was engaged for £1 per week as full time assistant in the work of evangelism in Wales.⁵⁰

One of Meredith's first tasks was to clean and redecorate a hall, in a narrow lane opposite Cardiff Castle, where a group of converts met for worship.⁵¹ Meredith did much of the preaching in the services until J.S.Washburn arrived in Cardiff. In the South Wales Echo Washburn invited the public to attend the services at Castle Street Hall on Sundays and included the Welsh words; Peth o'r gwasanaeth yn Gymraeg (Part of the service in Welsh). What part was in Welsh is not revealed. One of the early converts was thought by Washburn to be a likely candidate for a preacher in the Welsh Language.⁵² Washburn was initially discouraged by the lack of response in Cardiff after the selling of a large amount of literature in the preceding years. He therefore turned his attention to advertising. In January 1897 he hired the best public hall in Cardiff, as he had done in Bath, and began a series of meetings which generated a great deal of publicity.⁵³

The faithful band of colporteurs and workers distributed handbills around the doors, pasted bills on every available surface, and walked the streets with hand carts exhibiting the times of services, at the Lesser Park Hall. Washburn advertised in the four main Cardiff newspapers and some of the Columnists gave further publicity to the meetings.⁵⁴ Washburn and Meredith were able musicians. They both composed hymns and had a love for good music. Mrs.Washburn sang at the services and guest artists joined to play or sing each Sunday night, at the Park Hall. One of Washburn's associates was

H.Champness, an able speaker, who had been associated with the denomination for several years. They all worked together as team, and the opening services of the campaign were very successful.

After three weeks large numbers of people were turned away from the services and Washburn moved into the Park Hall Auditorium, then the largest Hall in Wales.⁵⁵ As they had done in Bath, the services caused a sensation, particularly when Washburn advertised opposite the Great Western Station (Now the Central Station) in letters two and a half metres high and one metre wide, THE SEVENTH DAY IS THE SABBATH. The bill which attracted the most attention was one which, when pasted on top of an advertisement by a local brewer read as follows:⁵⁶

Park Hall Services.

Next Sunday at 6.30.pm.

Subject

The Pains of Hell

See the distillers name
on every bottle.

Agent for Cardiff

W.W.Nell & Co;Ltd.

Brewers.

After a successful campaign, forty-seven people were baptised in Cardiff and joined the Seventh-day Adventist denomination. They did not have a building which they could call their, own and no formal organization had taken place before the group of workers was sent to Swansea in 1898.⁵⁷

Money was now a problem for the small group of workers and Washburn was unable to advertise his Swansea meetings. Only a few converts were made during the year at Swansea. In 1899 the group of workers was split up. J.S.Washburn was sent to Bristol, W.H.Meredith and H.Champness were sent to London, E.Harris, the only Welsh speaker, was sent to Liverpool. All the denominational workers were removed from Wales for a period of just over two years. Some of the converts at Cardiff left the denomination, while a small group remained, worshipping in a hired hall. Conflicting interests within the denomination, had different priorities for the money they dispersed to missionaries sent from America. This explains the shortages that sometimes occurred and the sudden cessation in pioneering missionary work.^{5 8} It was the lack of a well developed organization that drove the denomination to make changes, to support the work in all parts of the world.

With the rapid expansion of the Seventh-day Adventist denomination, throughout the world, during the last decade of the nineteenth century, came the need to reorganize an outdated administration at the world headquarters in Battle Creek. The General Conference Committee, the Foreign Mission Board, and the International Medical Missionary and Benevolent Association were each sending workers from America to work overseas.^{5 9} More were employed by the Medical organization than all other branches of the denomination work combined. In the General Conference Session held in the Seventh-day Adventist Tabernacle in

Battle Creek, Michigan, at the beginning of April 1901, a new constitution was drawn up which has remained virtually unchanged to the present day. One of the major changes made was the introduction of Union Conferences.⁶⁰

As a result, the British Union Conference was organized, at a meeting at Leeds in 1902. O.A.Olson, an experienced Adventist administrator who was already the leader of their work in Britain was the first President. The British Isles was divided into two Conferences: North and South England, and three Missions: Ireland, Scotland and Wales.⁶¹ A.F.Ballenger was appointed Superintendent of the Welsh Mission. When the Advisory Committee for the Welsh Mission, met at Cardiff for the first time on 28 November 1902, it was decided that they would call the organization 'The Gospel Extension Mission of Seventh-day Adventists of Wales'.⁶² They recorded the official membership at that time as being forty-one and elected Mrs.A.F.Ballenger to the position of Secretary-Treasurer. However, there was a great deal of opposition to the creation of a Union Conference, notably from E.J.Waggoner, and a number of members, who saw no need for such organization; so much so that for a year the conference and mission divisions were in name only, and they existed without a written constitution.⁶³

When a meeting was called in Southsea in 1903, for the purpose of formulating constitutions for the Union and conferences, Waggoner spoke each morning in opposition to the idea of 'putting down rules to govern the conferences'.⁶⁴

It was Waggoner's contention that if the Church was led by the Holy Spirit there was no need for rules to govern the denomination. "Every day he read the Scriptures purporting to uphold his view," said Meredith.⁶⁵ Two former presidents of the General Conference, G.A.Irwin and O.A.Olson, presented the case for having a written constitution. Meredith said, "they sought to lead and guide the conference, but never drove."⁶⁶ On the Thursday morning the General Conference representatives said that they must finish their deliberations and vote on the issue in the afternoon. Between the morning and afternoon sessions of the conference a significant confrontation took place between Waggoner and Meredith.

After the morning meeting Meredith spoke to Waggoner. He said to Waggoner:

You have been teaching all this week about the place and work of the Holy Spirit and I accept the texts you quoted and read to us; I have no doubt as to their force. But these other men, (From the General Conference) while accepting the scripture make clear that a form of rules, a constitution is necessary because we are many members, not all having the same office, and sometimes liable to be led by another spirit, or not always controlled by the Holy Spirit. I now ask you to put your theory into practice. Tell me how your theory would work with a dozen men, not all seeing eye to eye, not all agreeing on certain matters...Waggoner shrugged his shoulders and said, "Those men do not know anything."⁶⁷

When Meredith returned for the afternoon meeting he noticed that Waggoner was absent from the discussions. When it came to a vote there was an overwhelming majority for a written constitution to govern the denomination's affairs in

the British Isles.⁶⁸ Waggoner did not vote. For him it was the beginning of the end of his connection with the Seventh-day Adventist denomination. As Waggoner's influence on the denomination in Britain decreased, men like Meredith began to show qualities of leadership. It was through the sympathetic understanding of O.A.Olson, President of the British Conference, that Meredith was able to play such an important part in pioneering the work of the denomination in Wales.

O.A.Olson first met Meredith at a conference in London in 1901 and asked him, "Where would you like to work?" Meredith replied, "Send me back to my own people." On the last day of the conference Meredith was called to meet with the committee and asked to put his request before them. He told the committee that he was the first person to enter the work from Wales and that there was only one church and a few isolated members in the field. The committee asked him to begin work in a place where there were no members.⁶⁹

He chose to work in Pontypridd, a market town which was the hub of the South Wales valleys. Railway lines passed through Pontypridd from the Rhondda, Aberdare, and Merthyr valleys. Millions of tons of coal passed through the town each year, from these valleys to the docks at Cardiff and Barry, to be exported to countries all over the world.⁷⁰ Through Pontypridd passed the food to feed the families of those who had flocked, in their thousands, to work in the coal mines. Meredith made a good choice, for while

Pontypridd was at the heart of the South Wales valleys, it was an English speaking town. This was of benefit to the pioneering work of a speaker, like Meredith, who needed the help of English speaking colleagues. Thus, after almost three years in London, Meredith returned to Wales at the end of 1901. While arrangements were made for him to live in Pontypridd he was asked to care for the members in Cardiff.^{7 1}

An article, written by Meredith, appeared on 3 December 1901, in the Review and Herald, it was entitled, "A Plea From Wales."^{7 2} Meredith appealed to the wider American readership for money to purchase a "Portable Hall" for use in evangelistic work in Wales. In the appeal he said, "It is with a strong desire and an earnest wish to help...my Welsh friends in and about the Colliery district of South Wales" that "With the permission of the Conference Committee I am now on my way to that field." Meredith informed the readers that he required the sum of £60 to buy the "Portable Hall": "Let it be your new year's gift to Wales," he wrote. The response from the United States was slow, so the British Conference provided the money for the "Portable Hall", and William Hutchinson brought it over from Ireland.^{7 3}

Meredith took lodgings at Cardiff while awaiting the delivery of the "Portable Hall." There, he held services for the group that were baptised in Cardiff during Washburn's campaign of 1896-97. During this period Meredith organized the first Seventh-day Adventist youth society in the British

Isles.⁷⁴ When the "Portable Hall" arrived, Meredith chose to erect it in Pontypridd at the corner of Grover Street, Graig. This location was close to 'The Barry Railway' station and adjacent to the marshalling yards of the Marine Colliery. Services began on 16 February 1902, a bitterly cold Sunday night. Two women colporteurs helped in gathering a good congregation.⁷⁵ Soon after making a good start, a rumour spread around Pontypridd that the "Portable Hall" services were conducted by Mormons. "Before we could find out what was wrong," wrote Meredith, "The congregation had gone!"⁷⁶ Taking a folding organ, Meredith went out into the streets of Pontypridd to preach and sing in the open-air. As a result the congregation at the "Portable Hall" began to grow again.

The British Conference sent an American, William Robinson, to assist Meredith at Pontypridd. They began a campaign together in Pontypridd on Sunday 22 June 1902. They advertised the series of meetings at the "Portable Hall", in The Pontypridd Observer. In the week beginning 13 July additional services were held: a conversational study on Mondays at 8.00pm and Bible studies on Wednesdays and Fridays at 8.00pm. The final service at Grover Street took place in July, and it was announced in The Pontypridd Observer that the "Portable Hall" was to be moved to Trallwn, another suburb of Pontypridd.⁷⁷

The meetings began in the 'Hall' at the end of Middle Street, Trallwn, on Sunday 24 August 1902. For the next ten days a service was held every night.⁷⁵ During September it

was announced that a lecture on health would be given by Dr.A.B.Olson, the Medical Superintendent of Caterham Sanatorium. The guest Evangelist at Pontypridd throughout October was A.F.Ballenger and the services on Sunday nights were held in the Lesser Town Hall. Little of consequence is recorded of his impact on the meetings in October, but that was to change when Ballenger returned to be the guest speaker in January 1903.⁷⁸

Throughout January 1903, Ballenger spoke three times each Sunday at the Lesser Town Hall, Pontypridd. On 18 January the press became interested in what was taking place at the meetings, when Ballenger began speaking about spiritualism. He spoke at 6.30pm on 'Spiritualism exposed by the Light of the Gospel' and at 8.00pm, on 'Are the dead alive? And do they reform and communicate with the living'. In The Pontypridd Observer, under the title 'Is Spiritualism of the Devil', it was reported that Ballenger had given a brief history of the rise of modern spiritualism from the time of the Fox sisters. He then produced evidence from the Bible to prove that what took place among spiritualists was 'the spirits of devils working miracles'.⁷⁹ This newspaper report seems to have attracted a large number of Spiritualists to the meetings on the following Sunday. Ballenger spoke in the afternoon, on the subject, 'The Second Death-What is the Punishment of the Wicked?' At 6.30pm he spoke on 'Spiritualism'. He had advertised in the newspaper on the previous week, that at this meeting he

would, "describe a fierce battle with Spiritualists and draw vital lessons therefrom."⁸⁰

There were disturbances during this last meeting. Meredith wrote, "Some Spiritualists heckled and shouted, doing all they could to make a scene that would break up the meeting."⁸¹ Ballenger remained calm throughout and went on telling his story even though the mood of the meeting became violent. After the meeting Meredith told Ballenger that he had done more harm than good, in so harshly condemning the people. Ballenger retorted, "You will change your mind when you know more of the power behind spiritism."⁸² That night Meredith passed through an experience which he said, 'was not a dream or a nightmare'. He heard a voice calling him by name. He recognised it as the voice of someone he knew to be dead. It caused him to tremble and the sound of the voice only went away when he called on God to help him. Commenting on the experience, in his diary Meredith wrote, "I had opposed God's servant and I had been allowed to feel the power of the enemy. The enemy had tried to get me into his power when my mind was in his favour." Early the next morning Meredith called on Ballenger. As soon as Ballenger opened the door and saw the face of Meredith he said, "My brother, so soon!" Despite the disturbances a number of people sought membership in the Seventh-day Adventist denomination.⁸³

When William Robinson left Pontypridd during February 1903 to work in Risca, six miles north of Newport, another American William Halliday was sent to assist Meredith.

Halliday was from California and during his stay in Wales, the California Conference of Seventh-day Adventists paid his salary.⁸⁴ With the meetings going well at the "Portable Hall", still at the end of Middle Street, Meredith and Halliday decided to begin an additional set of services in the Oddfellows Hall, Treforest, a village south of Pontypridd. From 15 February the two men spoke alternatively at Pontypridd and Treforest.⁸⁵

With nineteen converts from the work of fourteen months, the first Seventh-day Adventist Church in Wales was established in April 1903 at Pontypridd. The services at the formal organizing ceremony were conducted by O.A.Olsen, President of the British Union Conference of Seventh-day Adventists, and A.F.Ballenger.⁸⁶ While credit must be given to all those who helped in the establishment of this Church at Pontypridd, it was the zeal of Meredith which gained for Seventh-day Adventism this significant foothold in Wales.

1. D.Williams. A History of Modern Wales, p.78. Thereafter HMW.

2. Ibid.,p.66. See also, Glanmor Williams, Welsh Reformation Essays, p.202.

3. Ibid. Chapter 1. p.23. W.S.K.Thomas, Stuart Wales: 1603-1714, pp. 11-33.

4. According to the Historian Joshua Thomas writing in 1778, Baptist emissaries from the Glass House appeared in the Olchon valley as early as 1633. The manuscript written by Thomas is in the Baptist College Library, Bristol. They also have the custody of his notebook which throws a great deal of light on the relationship between Baptist and other congregations in the eighteenth century. See also T.H. Basset, The Welsh Baptists, p.13. The first Independent congregation gathered at Llanfaches about 1639.

5. See Glanmor Williams' Religion, Language and Nationality, pp.200-216. Mary Clement, The S.P.C.K. and Wales, 1669-1740, London, 1954.
6. F.A.Cavenagh, The Life and Work of Griffith Jones, U.W.P., Cardiff 1930.
7. When the Calvinistic Methodists made the decision to ordain ministers their break with the Established Church was inevitable.
8. See the essay by Harold Carter in Ed. Owen D.H., Settlement and Society in Wales, pp.269-295. Also Eds. Herbert T., and Jones G.E., The Remaking of Wales in the Eighteenth Century, p.2.
9. D.Williams, HMW., p.250.
10. Ibid. p.254.
11. Ibid. pp.254-256.
12. Eds. et al. Welsh Society and Nationhood, pp.234-235.
13. K.O.Morgan, Wales in British Politics 1868-1922, pp.16-17, 19-20.
14. Eds. Jones I.G. and Williams D. The Religious Census of 1851: A Calendar of Returns Relating to Wales, P.33.
15. K.O.Morgan, Birth of a Nation: Wales 1880-1980, p.11. Thereafter BOAN.
16. BOAN., p.37.
17. BOAN., pp.36-37. Stuart Rendel, an Englishman, involved himself in Welsh affairs after his election as Liberal Member of Parliament for Montgomery. See K.O.Morgan, Wales in British Politics, pp.39-40, 56-57, 62, 76-78, 80-81.
18. D.Williams, HMW., pp.263-265.
19. BOAN., p.17.
20. BOAN., p.17.
21. B.L.Whitney, RH, 3 Nov. 1885, pp.682-683.
22. Ibid.
23. A.A.John, Present Truth, 6 May 1886, p.71.
24. W.H.Meredith, Report in The Missionary Worker, (M.W.) 21 June 1922, p.10.
25. M.W., 25 July 1924, p.10.
26. D.A.Robinson, RH, 20 March 1894,
27. This translation of Ellen White's book Steps to Christ went through three editions; 1894, 1904 and 1924, M.W., 25 July 1924, p.3
28. Ibid.
29. Ibid. p.9.
30. Washburn's sermons were published in Keen's Bath Journal. Unfortunately the 1892 collection is missing from the Reference Library in Bath, so it is only possible to follow his exact discourses through 1893. The Bath Chronicle carried an advertisement for the meetings at the Assembly Rooms for 7 January 1892, then for several weeks the readers were invited to buy Present Truth. In the same paper Washburn advertised his meetings each week from 25 February until June 1893 except for the summer months of 1892. See also Review Vol.74, No.9 p.155, 1897.

31. Washburn wrote three letters to Ellen White, then in Australia, in the 1890s. There is no indication of a reply. The letter from Cardiff is dated 17 December 1896.
32. M.W., 25 July 1924, p.9.
33. M.W., 15 December 1933, p.7.
34. The Minutes of the Bedwellty Schools Board; are to be found in the Gwent Records Office at Cwmbran. They show a great concern for the education of the children in the Bedwellty area. Later, the children with the highest attainments were sent to the renowned Lewis' Grammar Schools at Pengam and Hengoed.
35. E.Powell, History of Tredegar. S.Wales Argus Ltd. 1902, pp.220-221. From the articles written by Meredith we can deduce that he had acquired a mastery over the English language at an early age.
36. There is an edited copy of Meredith's Diary of a Minister, (ab. to MDiary) which incorporates the historical data from his notebook, in Newbold College Archives, Bracknell, Berkshire. Ed. B.P. Phillips 1991. All page numbers are from the edited version. His comments on Ty Trist are corroborated in Powell's History p.159. MDiary. p.4
37. MDiary. pp.1-2.
38. MDiary. p.5.
39. Much of the detail concerning the Primitive Methodists in Gwent are in Files in the Cwmbran Records Office. There are several copies of written answers by Candidates for the Lay Preachers Examination. All questions were to be answered by the candidate.
40. Bedwellty Parish Register, p.181, 18 May 1891. The first of four marriages for Meredith.
41. MDiary. p.11-12.
42. Ibid.
43. Ibid.
44. Ibid.
45. Meredith wrote the account of his conversion to Seventh-day Adventism in M.W., 25 July 1924, p.10 and in more detail in M.W., on 29 July 1927, p.4. The latter account is similar to the MDiary narrative.
46. MDiary. pp.13-14.
47. Letter to H.E. Rogers, Statistical Secretary, General Conference SDA's, 5 Sept. 1905. Copy in Archives, Newbold College.
48. MDiary. pp.50-51.
49. MDiary. p.17, 50.
50. MDiary. p.17.
51. Ibid. p.18.
52. M.W., 25 July 1924, p.10.
53. Letter to E.G.W., 17 Dec. 1896. The man was E.Harris, but there is no indication that he continued to work for the denomination after being sent to Liverpool in 1898.
54. Letter to E.G.W., 17 Dec. 1896.
55. J.S.Washburn, RH, 28 Dec. 1897, p.831, and H.P.Holzer, RH, 1 June 1897, p.345.

56. The Park Hall was used by others, before and after Washburn, for Sunday Services. It was one of the weekly features of Cardiff Society at the turn of the century. See local newspapers of the era for details.
57. MDiary. p.21. Also M.W., 21 June 1922, p.10.
58. Ibid. p.11.
59. A.W.Spalding, in Christ's Last Legion, pp.40-41.
60. SDAE, pp.1050-1051.
61. SDAE, p.1028, O.A.Olson(1845-1915).
62. M.W., 17 Dec. 1902, p.203.
63. MDiary, pp.31-36.63. See B.Haloviak, in Pioneers, Pantheists, and Progressives, pp.11-14, for a discussion of the issues.
64. Meredith's Notebook gives one side of the story. See also Irwin's Letter to Daniels 19 July 1903, RG 9, General Conference Archives, Washington D.C.
65. MDiary. p.31.
66. MDiary. p.33.
67. MDiary. p.32.
68. MDiary. p.33.
69. MDiary. p.26-27.
70. For the early history of Pontypridd, see John Charles' Pontypridd Historical Handbook, Pontypridd, Glamorgan Times, 1920. In Reference section, Pontypridd Public Library. Kelly's Directory for South Wales, 1901, describes Pontypridd as a Market Town. It had seven churches, 15 Welsh Chapels, and 19 English Chapels, to serve an Urban Area of over twenty thousand persons.
71. W.H.Meredith, M.W., 21 June 1922, p.11.
72. W.H.Meredith, RH. 3 December 1901. p.786.
73. W.H.Meredith, M.W., 21 June 1922, p.11.
74. Literature from the United States proposed the setting up of Youth Societies in all Adventist Churches. See SDAE. p.1626-1627.
75. M.W., 5 March 1902 pp.33-34.
76. W.H.Meredith, RH. 15 April 1902, p.15.
77. This was near the Glamorgan Canal and was in a quieter part of the town.
78. The Pontypridd Observer, 23 August 1902.
79. The Pontypridd Observer, 3-24 January 1903.
80. The Pontypridd Observer, 24 January, 1903.
81. The Pontypridd Observer, 24 January, 1903.
82. MDiary. pp.29-30.
83. Ibid.
84. Ibid.
85. O.A.Olson, M.W., 2 September 1903, pp.135-136. Report of Annual Meeting at Newport
84. Advert in The Pontypridd Observer, 7 Feb. 1903.
85. The Pontypridd Observer, 25 April 1903.
86. See below for A.F.Ballenger, pp.62-74, and biographical details in pp.311,312.

Chapter 2.

The Establishment of Church Fellowships 1902-1909.

When A.F.Ballenger was appointed to the superintendency of the Welsh Mission in 1902, he had been in Britain for about a year.¹ He informed the readers of The Missionary Worker that he was going to Wales to take part in 'aggressive evangelism'. His first work was to consolidate the group at Cardiff. From the end of April 1903, with the assistance of W.Halliday, he conducted a series of meetings at Cardiff, to prepare the membership there, before the organization of a church. O.A.Olson arrived in Cardiff on 15 May and was taken to Victoria Park where four men were to be baptized in the Lake.² On the following day twenty-six joined in covenant to form the first Cardiff Seventh-day Adventist Church. An elder and deacons were set apart by the laying on of hands. W.Halliday continued his ministry in Cardiff, assisted by A.S.Rodd, who supported himself by selling literature. Ballenger then went to Newport to begin the process of raising up a group of believers there.

From the middle of the 1890's there had been several people interested in Seventh-day Adventism in Newport. Barbara Williams, who died in 1902, had been a Seventh-day Adventist in Newport for six years. She left a legacy to the denomination and her house at 55 Morden Road became the home of A.F.Ballenger and the first Headquarters of the Welsh Mission. Before public evangelism began at Newport in June

1903, Ballenger's book Power for Witnessing was sold in the town by a band of colportuers. Public services began in Newport on 21 June 1903 in a tent pitched on the corner of Clarence Place and Rodney Road (the ground on which the College of Art now stands).³ For almost three months the services were held in a tent.

The tent was used between the 14 and 23 August for the first annual meeting of the Welsh Mission. On 15 August, forty-three members were present, but by 22 August there were sixty. The most significant event at the meetings was the ordination of W.H.Meredith to the Gospel ministry. Prior to the ordination, the congregation heard J.O.Corliss, pioneer Seventh-day Adventist evangelist and missionary, preach on 'The Call of the Apostle Paul'.⁴

After the end of the annual meetings, services continued in the tent until 18 September, and were then transferred to the New Albert Hall on Stow Hill. Converts to Seventh-day Adventism in Newport grew steadily. Six people were baptized on 5 December 1903, thirteen on 18 April 1904 and two on the 2 June 1904. Newport Seventh-day Adventist Church was organized on 9 April 1904 with a membership of 31.⁵

From the start of the campaign, large crowds had gathered to hear Ballenger speak and to witness divine healing. Ballenger claimed in the Missionary Worker that a Miss Freeman had been healed of cancer and confirmation of the fact was underwritten by a Dr. West of Charing Cross Hospital, London. Ballenger wrote from Newport, "One thing

that has greatly helped our work[in Newport] is the mighty miracle wrought upon a Miss Freeman who was almost dead from cancer." Ballenger claimed to have healed this person and calls the opposition to this claim 'manifestations of a satanic spirit'.⁶ Miss Edith Chapman(Mrs.E.A.Maudsley) also claimed that she had been healed after anointing by Ballenger and described him as a dynamic, powerful preacher. He undoubtedly caused a sensation in Newport by healing a number of people. However, there are clear statements made by both Meredith and Miss Chapman that Ballenger was also involved in close encounters with spiritualism, a claim later to be made on a number of occasions, by Ellen White.⁷

As far back as 1893 Ellen White had warned A.F.Ballenger about his tendency to undermine the particular message that Seventh-day Adventists were preaching. Ballenger was at that time advocating that if the seventh-day Sabbath teaching was removed from the periodical called The Sentinel, more copies would be sold.⁸ By 1897 Ballenger had become involved in a movement within the Adventist denomination which had as its theme, the motto "Receive ye the Holy Ghost." It was a central theme in the Review and Herald and in churches and camp-meetings between 1897 and 1900. A.T.Jones and A.F.Ballenger travelled from church to church and camp-meeting to camp-meeting in the United States, preaching on the theme. Their message connected the indwelling of the Spirit with health reform and proclaimed concepts tinged with pantheism.⁹

A.F.Ballenger was guest speaker at the Indiana camp-meetings in 1897 and 1898. There were consistent reports of physical healings. His concept of the Atonement included Christ not only bearing the sins of the world but also the physical illnesses of the world on the cross. He taught that the Gospel includes salvation from sickness as well as salvation from sin. In Indiana the conference president, R.S.Donnell, developed these ideas into what was known as the "Holy Flesh" doctrine. It was claimed by the supporters that when Christ passed through the Gethsemane experience He obtained "Holy Flesh" and all converts must pass through a similar experience because they also must be physically sinless. Accounts of the services held by the "Holy Flesh" advocates suggest that the object was to generate a psycho-physical excitement which would leave people prostrate on the ground. When recovered, they were deemed to have passed through the Gethsemane experience and have "Holy Flesh". According to Haloviak, "The core of R.S.Donnell's teaching is similar to that found in Ballenger's and others: a misapplication of the benefits of the Atonement," applying to this life, that which is reserved for life after the resurrection.¹⁰

In Britain A.F.Ballenger initially concentrated on preaching the major doctrines of the Seventh-day Adventist church, but doubts began to arise in his mind towards the end of 1903 about the message he was giving to the public. In a letter to A.G.Daniells, then president of the General

Conference, in early 1904, Ballenger questioned the denomination's teaching on Revelation chapters 13 and 17 as given in the writings of U.Smith and Ellen White. He had doubts too about the validity of calling people to give up so much when they joined the Seventh-day Adventist denomination.¹¹

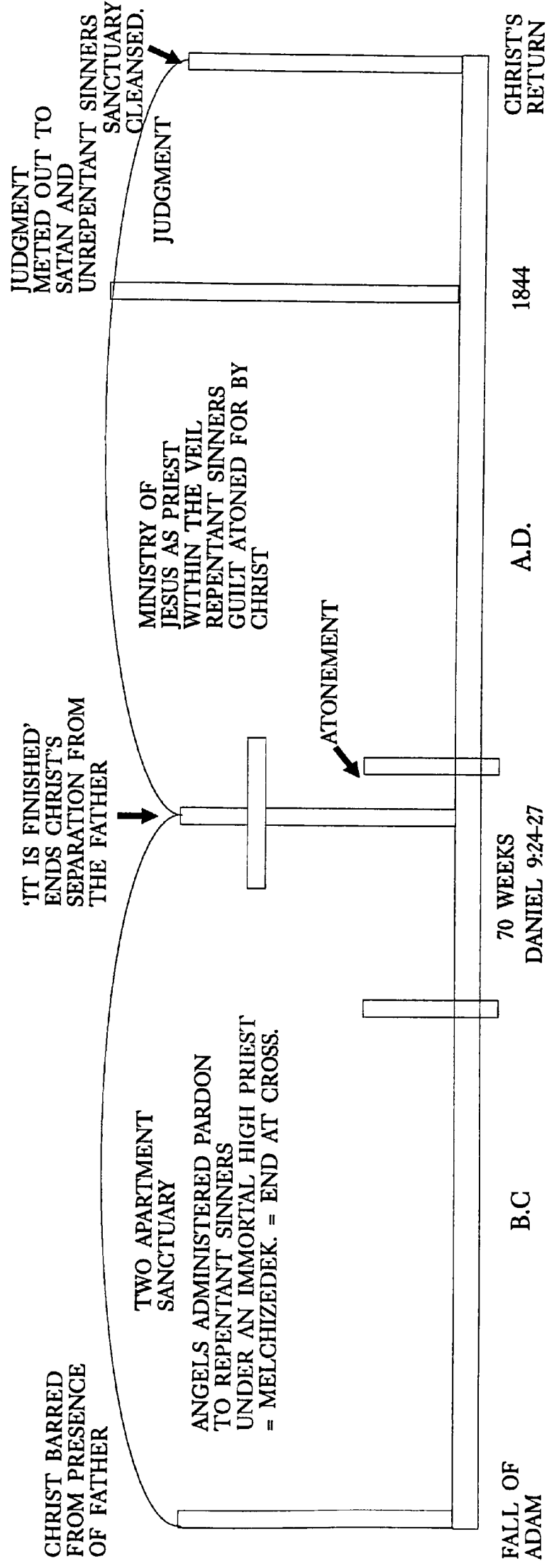
Once a week at the Newport campaign the guest speaker was W.H.Meredith. Ballenger and Meredith had frequent discussions about the content of the messages they were preaching. At the end of September 1903 Ballenger began to speak to Meredith about "New Light". Meredith told Ballenger of his fears about this 'new light' in these words:

One thing is sure, no new light will lead away from the foundations of truth. No new light will destroy what is now truth...I am sure we do not know all there is to know from the word of God, but I am just as sure that whatever light comes to us it will not be 'new', but only an unfolding of the light which never changes. New only in the fact that because of our blindness, we have been too slow to see it.¹²

Meredith said in his diary, "It soon began to dawn on me that his so-called 'new light' was tending to destroy certain foundations that I had thought could not be shaken...from that day I began to lose confidence in his reasoning." In the opinion of Meredith, Ballenger had misconstrued the Biblical texts. He was also aware that Mrs. Ballenger was strongly opposed to some of the new interpretations of scripture given by her husband.¹³

Throughout his campaign at Newport and subsequent work at Abertillery Ballenger had avoided all reference to the

A.F. BALLENGER'S SANCTUARY DOCTRINE



subject of the sanctuary. The Seventh-day Adventist doctrine of the Sanctuary is basically a detailed attempt at harmonising the soteriological implications of Old and New Testament salvation history. The doctrine of the Sanctuary explained the process of salvation as seen in the death and mediatorial work of Jesus Christ. In short, it said that the death of Christ was the propitiatory sacrifice for sin, but it was necessary that His blood cleanse the heavenly sanctuary. In 1844 Christ also began a work of judgment which was the Antitypical Day of Atonement. His work in heaven corresponded with the work performed by the priests in Old Testament times who officiated in the Holy place throughout the year and only once each year in the Most Holy part of the Sanctuary. This idea of a Sanctuary in heaven with two apartments, similar to the Mosaic Sanctuary, was a standard teaching of the denomination.¹⁴

The twin ideas of Atonement and Judgment in Seventh-day Adventist theology, need an explanation. Care must be taken when evaluating the Adventist usage of the word Atonement. Early Adventists followed the usage established by William Miller and as it was later encapsulated in the teaching of Crosier. In their thinking, Atonement meant the Old Testament usage associated with the presentation of the blood sacrifice to God. W.H.Meredith had a slightly different idea and one which came into prominence later in the denomination.

Meredith taught that a reconciliation was made between God and humanity through Christ's sacrificial substitutionary

death. He was of the opinion that the death of Christ secures the right to the Atonement, which can only be made by Jesus Christ as High Priest.¹⁵ Early Adventists categorically stated that the Atonement did not take place on the cross. However, the concept of the Atonement changed over the years, and it has now become a much broader term in Adventist theology. A recent publication notes:

1. Atonement/reconciliation may be applied to Christ's death (the objective atonement). His death reconciled the world to God in the sense that it made expiation for sin Rom.5:10-11; 2 Cor.5:18).
2. Atonement/reconciliation may be applied to Christ's priestly mediation of His merits. His intercession reconciles repentant sinners to God as taught by the type (Lev.4:30-31).
3. Atonement/reconciliation may be applied to the investigative judgment, the Antitypical day of atonement that commenced in 1844. In this Second Apartment phase of Christ's priestly ministry He makes final atonement for his people by reaffirming all genuine believers - blotting out the records of their sins - and by bringing the sin problem to an end. This atonement by judgment (typified by the ritual of the Day of Atonement) reconciles or restores harmony once more to the universe (Lev.16; Eph.1:10).¹⁶

A pre-advent judgement was always envisaged as taking place from 1844 until just before the Second Coming of Christ. Called the Investigative Judgment, it was at first thought of as determining those who were elected to salvation. Since 1950 the emphasis has been on this judgment being an audit intending to confirm the honour of God in the face of evil. The Judgment will confirm those who are saved and remove the record of sins forgiven. A later Judgment (during the millennium) will determine the punishment of the wicked, Satan, and all fallen angels.¹⁷ Much has been written

on this doctrine within the denomination, and from outside. It has provided a target for a large number of polemicists. Even within Adventism there are occasional storms over the Sanctuary doctrine or someone trying to change the emphasis in one part or another. It was an attempted elaboration of this doctrine that produced the confrontation between A.F. Ballenger and W.H.Meredith at the beginning of the century.¹⁸

During the closing months of his stay in Wales, he began to expound his 'New Light'. When Ballenger left for Ireland at the end of 1904, Meredith became Superintendent of the Welsh Mission and as such was present when Ballenger put his "new light" teaching about the sanctuary, to the British Union Committee. According to Meredith, Ballenger's teaching revolved around the idea that 'Christ was in the first apartment(of the sanctuary) during the four thousand years before He came to earth and when He ascended on high after His death He began at once His work in the second apartment'. Meredith was of the opinion that this idea led to too many false conclusions and would destroy the Sanctuary doctrine that had been taught by Adventists from the beginning of their existence. The Union Committee advised Ballenger to return to the United States where he could present his ideas to Seventh-day Adventist leaders, at the 1905 General Conference Session.¹⁹

The denomination was already in a crisis when Ballenger arrived back in the United States in April 1905. Not only had many of Ballenger's ideas preceded him but the denomination

was still reeling from the publication of a book by J.H.Kellogg entitled The Living Temple. This book expounded ideas which were rooted in pantheism. Ellen White stepped into the arena of debate in April 1905 to challenge A.F.Ballenger and J.H.Kellogg. It was an intervention that restored order to the denomination.²⁰

On 20 May she wrote, "I testify in the name of the Lord that Elder Ballenger is led by satanic agencies and spiritualistic, invisible leaders. Those who have the guidance of the Holy Spirit will turn away from these seducing spirits."²¹ On 24 May she wrote:

Brother Ballenger does not discern what he is doing any more than Dr. Kellogg discerned that the book Living Temple contained some of the most dangerous errors that could be presented to the people of God...Those who try to bring in theories that would remove the pillar of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men.

Addressing Ballenger, Ellen White wrote, "You think that you have been given new light, but your light will become darkness to those who receive it."²² At the end of May 1905 Ballenger retired to his 25 acre farm in Virginia. Whether Ballenger was influenced by the increased zeal for things spiritual in Wales is open to question. However, it seems from the evidence, that the flourishing supernaturalism prevalent in the principality at the time, reinforced ideas that had been present in his mind for some time.

The Welsh revival was already creating fervour and the necessary spiritual appetite for the things of God, but for

the Adventist church, the interdenominational revival of 1904 was to have its problems.^{2 3} Fundamentalist churches on both sides of the Atlantic, were given a new vigour in the field of eschatology, as the newly emerging Pentecostal denominations began to propagate futurist interpretations of prophecy.^{2 4}

The Welsh Revival.

Much has been written about the revival in newspapers, periodicals and books. Sides have been taken and historians differ as to their interpretations. As a spectacle it probably attracted more writers and journalists than any similar event in the history of the Christian church. Observers from all over the world came to report on it. Few could gauge its long term effects; most were looking for the secret of spiritual renewal and the reporters undoubtedly raised the expectations of revival in their own countries. Few realized in 1904, that the revival was to play an important part in the growth of Pentecostalism.^{2 5}

The foundations of the Welsh Revival were undoubtedly laid by the work of the Forward Movement Evangelists of the Calvinistic Methodist denomination. Men like Seth Joshua, who had joined the Forward Movement in 1891, revived once again the itinerant ministry of a former age. Joshua travelled around Wales as an evangelist for the Movement and on the 17 September 1904 he travelled from Neath to New Quay, just a few miles north of Cardigan. He found a revival taking

place in the chapel in which he was to speak that week. He records in his diary that in his opinion, forty were converted that week.²⁶ On the Thursday of the following week, 30 September, Joshua spoke at a conference in Blaenannerch, one of a series devoted to 'the theme of deepening the spiritual life'. Joshua's prayer in the 7.00 am meeting that day, had a dramatic effect on the mind of Evan Roberts, the man whose name was to be forever connected with the Welsh Revival.²⁷

As the 'Revival spirit' spread through Wales, observers noted that revival meetings followed a characteristic pattern. There was always an hour-long singing of Welsh Hymns. Bois observed that prayers were 'remarkable for their brevity and simplicity', and the congregations commented on the prayers with sighs, amens, and sometimes with laughter. When the waves of emotion broke over the congregation, the people would either break into song or begin praying in spontaneous confusion. There was always an emphasis on the guidance of the Spirit and a search after a baptism of the Spirit.²⁸ All these characteristics may be found in the meetings associated with the Pentecostal movement, the most significant offspring of the Welsh Revival.

Among the 'children of the revival' (Plant y Diwygiad) were George and Stephen Jeffreys, founders of Elim Pentecostal Churches; Donald Gee of the Assemblies of God; and Daniel P. Williams, founder of the Apostolic Church. These men ensured that the behaviour of congregations during

the revival, was reflected subsequently and indeed, substantially, in the services of Pentecostal churches.²⁹ Historians of the Revival disagree on the consequences of this ferment. Some Historians suggest that what was lacking was sound Biblical teaching. Others point to the work of R.B.Jones and a host of other ministers who continued to exercise a teaching ministry during the revival. What some do not realize is the boost given to Pentecostalism later by R.B.Jones' teaching of the "Secret Rapture" theory. This theory was strongly opposed by men like Dr. Cynddylan Jones, and also by Seventh-day Adventists.³⁰

So for Wales, and Seventh-day Adventism, the Revival was a mixed blessing. It effected Wales for a decade or more and the evidence points to a decline in drunkenness, with a corresponding rise in respectability, among all classes of the people. For many, the Revival was the beginning of a life-long commitment to Christianity but for others the experience of the First World War was to destroy all memories of the past. Seventh-day Adventists, on reflection, note that the religiosity generated by the Revival, helped to establish their mission to Wales. They remained aloof from the enthusiasm of the Revival and continued with the propagation of their own teachings.³¹

Following the General Conference Session in 1905 W.A.Spicer wrote to William Robinson, then a missionary in Spain, about the Welsh Revival and 'compared it to the strange fanaticism associated with Ballenger'.³² It seems

that many in the denomination had been sceptical of the proclamation by Ballenger of the "Receive ye the Holy Ghost" message. In fact, his field of operation was restricted in the United States before he came to Wales, for that reason. The leaders of the denomination must have thought that the pioneering work in Wales would absorb his energy. However, in Wales Ballenger found ideas similar to his own, gathering momentum. When the revival began, it was a similar message to Ballenger's that Evan Roberts proclaimed in every Chapel.³³ By that time, Ballenger had left for Ireland, where he worked for a few months, prior to his return to the United States.

Undoubtedly the acceptance by the denomination, of the views of Ballenger, would have destroyed much of their teaching on the important Sanctuary doctrine. On top of that, a synthesis of the Gifts of the Spirit and Pantheism would have taken the denomination into the realm of some of the Eastern Religions. Haloviak was probably right when he said that, "the evidence supports the conclusion that Mrs. White in her reaction to the Ballenger challenge...addressed herself to a far larger question than his teaching about the theological meaning of the sanctuary."³⁴

Soon after Ballenger's departure from Wales, Meredith found that the churches at Newport and Abertillery were unsure as to whether they would remain within the Seventh-day Adventist denomination. The reason for their uncertainty was that their beliefs had been undermined by the teaching of Ballenger. Throughout his ministry, at Newport and

Abertillery, Ballenger had created doubt in the minds of the members, and caused them to question much of what was written in Adventist papers and books. For three years Meredith strove to keep both churches within the denomination, but Ballenger continued to send literature to the members. Eventually, in 1908 the entire membership of the Abertillery Church left the denomination, as did Charlotte Ann Swann, the Bible Worker there. Meredith's comment was that Ballenger had not given his converts a sound understanding of Seventh-day Adventist teaching on the Sanctuary.^{3 5}

While these events were taking place at Newport and Abertillery, Meredith was engaged in expanding the membership in the Cynon Valley. Members of the Church at Pontypridd began selling magazines in Aberdare and Hirwaun and soon there was a growing interest in Adventism in the upper reaches of the Cynon Valley. When he began cottage meetings there at the end of 1903, a group of twelve met regularly in the home of Mrs. Nicholls, at Trecynon, half way between the two towns. After six months, Meredith was called to begin work at Barry Dock. There, he was joined by a former Salvation Army Officer, Miss C.A. Swann. They were to work together successfully until they disagreed over the content of the literature that Ballenger sent to Abertillery from the United States.^{3 6}

Charlotte Ann Swann (1867-1952) was a recent convert to Seventh-day Adventism. Born in Macclesfield, Cheshire, she grew up in a Primitive Methodist family. Attracted to the

work of the Salvation Army at the age of 14, she became a full time worker. She told of her work among prostitutes at the Congress held by the Salvation Army in the Royal Albert Hall, to mark the turn of the century. She went to Plymouth soon after and worked as a prison visitor. While there, she saw a notice in the window of a shop which said, "No Biblical Authority for Sunday Keeping." After a discussion with Mr. and Mrs. Borrowdale, the owners of the shop, Miss Swann decided to resign her commission in the Salvation Army and become a Seventh-day Adventist. She entered the SDA college which had just been opened in London and after only six weeks there, was sent to Barry to work as a Bible Instructor for W.H.Meredith.³⁷

On Sunday 10 July 1904, Meredith began the evangelistic campaign in a tent, donated by the Irish Mission. It was situated in the main thoroughfare of Barry Dock, on the junction between Holton Road and Greenaway Road(now the site of the Municipal Building). A.S.Rodd was the assistant evangelist, Charlotte Ann Swann the Bible instructor, and Albert Cole the tent master.³⁸ The first advertisement did not appear in the Barry Dock News until 15 July, when services were announced for the following Sunday at 6.30 and 8.00pm., and every week night except Saturday at 8.00pm. During the next nine months The Barry Herald and The Barry Dock News vied with one another to report the events taking place in this campaign.

Several patterns emerge from these reports. The campaign was different from other campaigns so far conducted in Wales. People were made aware at an early stage that the meetings were conducted by Seventh-day Adventists; and the Annual Convention of the Welsh Mission was held towards the beginning of the series of meetings.

Attendance at the campaign meetings was poor between July and the middle of August. The evangelists began with 'The Coming Kingdom of God'; then, 'The Second-Coming of Jesus', and 'The Signs of Christ's return', were expounded. On the 7 August, 'The Millennium and what takes place during the 1000 years', was the topic. On Friday 19 August the Barry Dock News gave their readers a great deal of information about the speakers and the denomination.

The Annual Convention began on Wednesday 24 August. The 'News' informed its readers of the rise and distribution of the Seventh-day Adventist denomination:³⁹

Statistics culled from the official year book testify to the constant and steady increase of the body. We quote the following figures:- In 1902, 72 conferences, 42 missions, 878 ministers, 2,077 churches and 73,533 members. Institutions-9 Colleges and Academies in America and 5 in other countries. Intermediate schools in America-14, in other countries-5. Nine publishing houses and branches in America, and 11 in other countries. Publications are issued in 39 languages, in the form of 87 weekly and monthly periodicals, exclusive of books, tracts and pamphlets. 35 sanatoriums in America, including the famous Battle Creek Sanatorium; also 16 in other countries, beside a large number of treatment rooms, cafes, city missions, dispensaries, benevolent institutions, etc.

Under the title 'The Latest Sect in Town' The Barry

Herald reported part of the conference on 26 August. It said that W.A.Spicer spoke on Church Organization and the missionary activities of the Adventists in Russia and India. The Barry Dock News gave a much fuller account of the conference, with detailed information of what was said, including some of the anecdotes. Undoubtedly the publicity encouraged Meredith and his helpers who had, up to that time, been discouraged by the lack of interest in the tent meetings. By the end of October, meetings were being held in 79 Holton Road, but in November 1904 the meetings were transferred to the home of W.H.Meredith at 27 Holton Road, Barry Dock.

Every night except Saturday the meetings continued throughout the winter of 1904 and into 1905. The series constituted a systematic presentation of the teachings of Seventh-day Adventism, in clearly discernible themes. The first theme was the Second-Coming of Christ, going on to an exposition of the Apocalyptic teaching in the Book of Daniel, and its relationship to Seventh-day Adventist teaching on the heavenly sanctuary, the Judgment and the law of God, the relationship of that law to grace, salvation by grace alone, the new covenant and finally, a brief history of the Christian Church.⁴⁰ This thorough method of teaching Adventist doctrine was necessary, to establish Seventh-day Adventist Churches in Wales, following the work of the colporteurs. For many converts, interest was created by the reading of the books and magazines that expounded doctrines

which were not emphasised by other churches. In the spiritual climate in Wales during the Edwardian years, those searching for explanations for the causes of revival, looked beyond the literature of their particular denomination. The colporteurs of Adventism were ready to supply the literature and supply it in quantity.

Colporteur Activity.

By July of 1902, many colporteurs were again at work in the valleys of South Wales. In that month they sold large numbers of periodicals in the following places:^{4 1}

<u>Town</u>	<u>Present Truth</u>	<u>Good health.</u>
Bargoed	780	100
Bridgend	936	101
Cardiff	1830	1350
Ebbw Vale	1834	200
Merthyr Tydfil	1040	36
Newport	1584	220
Penrhiwceiber	1529	81
Pontypool	870	50
Pontypridd	1900	1000
Swansea	1550	500
Treherbert	100	300
Treorchy	<u>1104</u>	<u>300</u>
Total.	15057	4232

In the winter months a slight drop was recorded in the number

of periodicals sold. Only 3000 copies of Present Truth were being sold each week in January 1903, together with a weekly average of 38 large books.⁴²

Between August and November 1904, Ballenger's tract Not Under Law but Under Grace was translated into Welsh and before the end of the year there was a great demand for it, from colporteurs. In November of 1904 there was a dramatic increase in colporteur activity in Wales. The heightened interest, throughout Wales, in things spiritual, showed in the increased demand for religious literature. Large books were selling at an average of 200 a week and the Christmas Number of the magazine Present Truth amounted to sales of just over 5,000 with a further 5,000 copies of the magazine Good Health being sold in the month of December 1904. In the thirteen weeks ending 11 May 1906, sales amounted to 25,038 copies of Present Truth, 5,096 copies of Good Health, 553 copies of the book Our Day in the Light of Prophecy, 1655 copies of the book The Coming King, 960 copies of Outcome, 3,155 copies of Rest and 1,050 copies of Spiritualism. The demand for Christian literature was particularly strong in the area from Hereford to Milford Haven.⁴³

Thomas Mitchell, a colporteur in the Swansea area, kept a diary during this period, it was later published in the Missionary Worker and shows that the work of the colporteur did not only consist of selling books and periodicals. From the diary, we can deduce the differing reactions of people at the door, the attitudes of ministers of other denominations

to Mitchell's work and his concerns for the spiritual welfare of others. The entries in the diary cover the period 2 April to the 14 May 1905. Much of the diary reflects the idea that the colporteur is a missionary concerned in making disciples, introducing them to a system of truth which will radically change their life. Much of the work was taking place in an area within a radius of twelve miles from Swansea, but the amount of travelling involved from day to day was quite substantial. Mitchell was only one among many, and a similar work was being undertaken by other colporteurs who were encouraged in their endeavours by the frequent visits of Samuel Joyce, the leader of their work in Britain.⁴⁴

Joyce continued to urge the colporteurs to spend as much time as possible selling from door to door. Soon it became obvious that the demand for books was so great, that other means of transport was needed to convey the literature to the people. At the annual conference in Cardiff in March 1906, the colporteurs asked for an immediate reprinting of the book Daniel and the Revelation by Uriah Smith, and approval for the purchase of a horse-drawn Bible Van. This would enable colporteurs to travel through Wales selling literature in the scattered villages at some distance from Seventh-day Adventist churches. Mr.G.W.& Mrs.E.A.Bailey made the van their home and equipped it with a portable organ which could be used in services conducted from a platform. How much the van contributed to the success of the colporteur work is not known, but in the thirteen weeks ending on 11 May

1906 a large quantity of books was sold. Soon reports were coming in to conferences about opposition to the selling of literature on Sunday.⁴⁵ This opposition was part of a wider agitation among Nonconformists to preserve the sanctity of Sunday by banning the sale of commodities from shops, and drink from the public houses.

Much agitation was generated by the Nonconformist churches who wanted Monmouthshire to be included in the Sunday closing legislation which had been in force in the rest of Wales since 1881. Early in 1906 the Government set up a committee to consider the proposed legislation.⁴⁶ In July, Meredith reported that in Cardiff and Newport they had sent a letter, and a tract entitled The Lord's Day, to every minister and councillor. These were sent because 'the members believed that people should be allowed to follow conscience in this matter' of Sunday opening.

In a report to the Missionary Worker Meredith said;

The enemy is at work in our field. We have just heard that in the Rhondda valley the members of the churches have signed an agreement not to buy papers or tracts of any kind on Sundays. One day last week a special meeting was called at Mountain Ash at which the same action was considered, especially was reference made to the sellers of Present Truth. One of our Sisters was present and made it so warm for one or two of the ministers that they left the chapel and would not answer her questions. It is certainly time to close our ranks and become more earnest to serve our God."⁴⁷

One colporteur took advantage of the Sunday closing campaign at Pontypridd and sold 2,000 copies of a booklet entitled Sunday. With the advent of a Liberal Government,

which had more important issues on its agenda, the Sunday closing legislation for Monmouthshire was put on the shelf until 1921.

In March 1907, an issue of The Missionary Worker was given over to the training of 'Canvassers'. They were given advice on the 'Qualifications Necessary' by L.R.Conradi, 'The Ideal Canvasser' by S.G.Haughey, 'The Canvasser's Habits' by M.E.Olson, the 'Periodical Work' by W.H.Meredith, 'Health Reform for Canvassers by Dr.A.B.Olson and 'Objections often met'.⁴⁸ As a result the Canvassers sold an even larger number of books. In the three months ending 27 September 1907 the books sold included 64 Great Controversy, 590 Christ our Saviour, 142 Our Paradise Home. Throughout 1908 a total of six to seven thousand Present Truth magazines were sold each month rising to 9,000 at the end of the year. The number of magazine sales rose to 12,000 in April 1909 and averaged between 9 and 12,000 throughout the year, with a total of 14,000 in December.⁴⁹ This work laid the foundation for the ministry to interested men and women who were later invited to the public services. Since Meredith's own conversion to Seventh-day Adventism was the result of work by colporteurs, he endorsed and encouraged their pioneer work in particular localities in Wales, when he became Superintendent of the Mission in 1904. As Superintendent, his work expanded to include all the activities in the Mission. No longer was his activity confined to one place, and he was expected to rally the other workers as well as the colporteurs.

When Meredith became the leader of the Seventh-day Adventist church in Wales he was living at Barry. With the departure of Ballenger to Ireland, Meredith took charge of the groups meeting in Barry, Cardiff and Newport, assisted by Miss Asay and W.E.Read, then a colporteur. Since Meredith was responsible for the inauguration of a youth society in the church at Cardiff in 1901, it is clear that he was greatly interested in harnessing the young people for the missionary activity of the denomination.

Most of the ideas associated with the society at Cardiff emanated from a committee set up at the reorganization of the General Conference in 1901. Until 1907, the work of the youth societies was directed by the Sabbath School department of the denomination.⁵⁰ Although the Sabbath School is in general, the equivalent in SDA churches, of the Sunday School in other denominations, it has some distinctive features. It is a very important part of the missionary activity of Seventh-day Adventists because each week a report is given on the needs of the church in a particular part of the world. The collection of money destined for the world missionary work is taken up at each weekly Sabbath School session. The activities of the Sabbath School department have traditionally been associated with the youth work of the denomination. By 1901, Seventh-day Adventist Sabbath Schools were divided into four divisions; kindergarten, primary, youth and senior. Lessons were produced for each division in a weekly format, by the General Conference Sabbath School

Department. Each lesson was the basis for study each week by the adults in the senior class. The children were taught their respective lessons each week, at home and in church. The task of the youth department is of a different nature and it was decided at a meeting in Gland, Switzerland in 1907 that it should be a separate department from the Sabbath School in Adventist churches.^{5 1}

In July 1907 the Youth department, by then, under the direction of M.E.Kern, held a convention at Mount Vernon, Ohio, to formulate the devotional and educational features of the Youth Movement. At the convention it was agreed that there would be a Morning Watch Calendar, with a text for each day of the year, a Standard of Attainment which had to be met from courses in denominational history and doctrine, and the Missionary Volunteer reading courses, books graded for different age groups, and considered relevant to the aims of the society. At Mount Vernon the organization adopted the name Young People's Missionary Volunteers. This was abbreviated to Y.P. when services were involved and M.V. when missionary activities or learning of a secular nature was involved.^{5 2}

These events were in the future when W.H. Meredith began the youth society in Cardiff in 1901. Meredith said that he received materials from the United States in 1901, but it is interesting to note that in 1905, the Cardiff Youth Society was to use a motto and aim which was adopted by the General Conference Youth Department later.

For four years the society at Cardiff existed without any guidelines, but in 1905 the youth put forward definite ideas on their role in church life. At a meeting on the 15 October 1905 they recorded that their Motto would be, "For the love of God constraineth us," and their Aim, "The Advent message to all the world in this generation." They said, in the published rules of the society, that their purpose was to better fit themselves for Christian service through study, prayer and testimony. It was voted by the young people that Meredith should begin a series of studies on 'the Sanctuary truth, since this is the very foundation of our faith'.⁵³

In the studies presented by Meredith there were passages that can be recognized as a considered rebuttal of some of the ideas of Ballenger. For example, the report in the Missionary Worker states that,

progress had been made in the study of the types, we have studied the atoning work of Jesus in the heavenly sanctuary, having already seen when and how Christ became a priest, and why He was not a priest before he came to earth[one of Ballenger's assertions], since first of all he had to be made like unto His brethren. We see how the atonement was not completed on the cross, but that it is drawing to a close since the cleansing of the sanctuary and judgment which commenced in 1844'.⁵⁴

The Members of the Society were not only listeners, they were also aware of their responsibility in the field of evangelism. The youth advertised the series of services given by W.E.Read at the end of November 1905, in Cardiff, and contributed 5,000 tracts to the campaign organized by Meredith in the suburb of Canton at the beginning of 1906.

At the short campaign held by Meredith there were people who had previously attended the services conducted, in Cardiff, by Washburn in 1896. One man in particular, Fred Penrose, took down every word spoken and sent an outline to his brother Charles who was a Baptist minister at Martletwy in Pembrokeshire. Charles preached on these subjects to his congregation 'with much freedom and spiritual power'. Charles had first become acquainted with Adventists in Tredegar, in 1895, and had then moved to Cardiff where he had attended the services conducted by J.S.Washburn. For two months, from the beginning of January 1907 he preached Adventist doctrines. Seeing a storm brewing among the congregation, he preached one Sunday morning on 'The Sabbath as the Seal of God' and to a packed chapel in the evening on 'The Mark of the Beast'. The Pembroke County Guardian reported on the 1 March the 'Strange happenings' at Martletwy. It reported that,

The Rev. C.E.Penrose (formally of Manorbier) has resigned the pastorate at the Baptist Church at Martletwy...Mr. Penrose's last appearance in the Church was an exciting one. It was announced that he would fully expound the views to which he had been converted. The Church was crowded and many failed to gain admission...The minister sat quietly in the pulpit until the opposition had exhausted itself and then delivered his address...That address so offended the religious sentiments of the congregation that Mr.Penrose was requested not to officiate in the Church again, and he has not entered the building again.

After the service the Diaconate met and decided to discharge Charles Penrose, giving him two weeks salary. At the Baptist Quarterly Meetings a month later it was reported that "Sympathy was expressed with Martletwy Church and her recent

action in reference to the Rev.C.E.Penrose was approved, and it was decided that 'as an association we feel reluctantly compelled to withdraw from his fellowship'." ^{5 5}

Three men employed by Lord Phillips of Lawrenny, compared notes after hearing the sermons by Penrose and decided to join him in worshipping on Saturday. Their names were G.Freeman, John Allen and William Barrah. All three were sacked from their jobs at the instigation of the Bishop of St.Davids. ^{5 6}

Two weeks after the incident at the Baptist chapel, Meredith visited the home of Penrose and found twelve worshipping there that day. Penrose was invited to become a Seventh-day Adventist minister and W.A.Shafer was sent from Scotland to work in the south Pembrokeshire area with him. They began an evangelistic campaign on Sunday 9 June 1907, in a tent at Pembroke Dock, assisted by Miss Turner, a Bible worker. Attendance during the week averaged 75 but on Sunday the tent was filled to capacity. ^{5 7} In September 1907, Charles Penrose moved to Swansea and began a series of services to increase the membership. At Pembroke Dock, several new members joined the church to swell the numbers. On 18 July 1908, four were baptised in the sea at Pembroke Dock, before a large number of people from the town. On the same day the Pembroke Dock Seventh-day Adventist church was organized, with a full compliment of Officers, although there were only 14 members. ^{5 8} While these events were taking place in the west, much effort was being expended in the east.

It was Meredith's strategy to follow up the work of colporteurs, and the area which lent itself to a vigorous series of campaigns was in northern Monmouthshire. So in 1906, Meredith designated a small circle of towns for evangelism. At that time much of the colporteur activity had taken place from Abertillery. There were interests three miles north at Blaina, five miles north at Brynmawr, six miles east at Pontypool, ten miles north east at Blaenavon and eight miles north east at Llanelly Hill. Fifteen miles away in the large town of Abergavenny, the Adventists held their first campaign in that area, but according to W.Halliday, "Abergavenny was quite unprepared for the Adventist Message."⁵⁹ He was of the opinion that the slow progress of the work there, was due to the fact that there had been no colporteur selling literature in the town. A.S.Rodd, Mr. and Mrs. Buckman and Mrs. Asay assisted in the work of evangelism. The work began in June 1905 but was opposed by Catholics and Protestants. However, sufficient converts had been made to organize a Company by the 4 May 1906. Six were baptised on the previous evening and they joined together with five others to form the Abergavenny Company.

Although A.S.Rodd assisted Halliday on Sunday evenings, at Abergavenny, he was also conducting services at Blaenavon, where there were already six people 'keeping the Sabbath as the result of Bro. Howells' and Purchase's labours'. Six months after commencing services in Blaenavon, Rodd

commented that it had been hard work because of 'the difficulty of getting an audience'. The ministers of the town had warned their congregations against visiting Seventh-day Adventist meeting places. However, there was fruit from their labour. C.A.Swann said that the new converts at Blaenavon were constantly buying tracts and giving them to the colliers underground.⁶⁰ On the 8 September 1906, the church at Blaenavon was organized, with Henry Charles as Elder and Fred Charles as church clerk and treasurer. The membership was twenty; eight lived in Abergavenny, two in Pontypool and the remainder scattered over a wide area. Rodd pitched the tent in Blaina, and began services there just prior to the organization of the church at Blaenavon.

When Rodd and Miss Swann moved to north Monmouthshire, from the Barry area, they took the tent to Blaina. A sudden severe storm wrecked the tent and the canvas was torn so badly that it was impossible to repair it, but they were able to secure a hall to continue the campaign.⁶¹ It soon became obvious that the British climate was not suitable for structures made out of canvas and so within the next decade the idea of campaigns in tents came to an end. After the experience with the tent at Blaina there is evidence that most evangelists used rented halls. Under Meredith's direction the evangelism in north Monmouthshire-now Gwent, had been partly successful with a new church at Blaenavon. However, there were insufficient converts to establish churches at Abergavenny or Blaina.

Towards the middle of 1907 the South England Conference was searching for a new President and Meredith was chosen. Before leaving Wales he took E.E. Andross, British Union Conference President, and H.E. Armstrong, his successor as Superintendent, on a tour of the meeting places in South Wales. There were six churches and three companies with a membership of 200, and regular meetings were held in fourteen towns. The British Union Committee was of the opinion that the work in Wales was well established and proposed the following year that the status of the Mission be upgraded to that of a Conference.^{6 2}

Due to the timing of the British Union Conference in 1908, the Annual Mission Conference was changed from the spring to the autumn. A special delegate meeting was held at Canton Hall, Cardiff, from 24 September, for the purpose of organizing the Welsh Mission into a Conference.^{6 3} At this special meeting, plans were also laid for evangelism in North Wales. The North and South England Conferences each donated £50 to the project and the name of Walter E. Read was put forward for this pioneer work.^{6 4} Read married in March 1909 and left immediately to begin work in North Wales. He pitched a tent at Rhosllanerchrugog, four miles from Wrexham, and began services on Sunday 6 June 1909. That evening about 450 people attended the service. Good attendances continued throughout the week.

Read's comments on the people in that area reveals the social background of that part of Wales.

Wrexham is practically an English town. All the business is conducted in English. One seldom hears any conversation in Welsh, except on Market days when the people come in from the surrounding towns and villages. Just outside Wrexham it is altogether different. there the people worship and conduct their business in Welsh. In Rhos, where we have our tent, there is only one English chapel, yet...80% of the people can understand English...It is remarkable that in this town where the Welsh Language predominates, few can read in that Language. In canvassing one would only sell about 25 Welsh whilst selling 200 English papers. So while it is Welsh speaking, it is far from a Welsh reading population.^{6 5}

Several colporteurs joined the effort in North Wales and Read was glad to welcome a veteran like Mrs Asay to help him attract people to the services. W.E.Read spoke about his campaign at Rhosllanerchrugog, and said that eight had become members of the denomination. The year 1909 closed with a Baptism in the Public Baths at Wrexham and five were received into membership.^{6 6}

Meanwhile, the first evangelistic campaign in the Rhondda Valley began in 1909. At the 1909 conference, held in September, at Porth, C.E.Penrose gave an account of his ministry at Trehafod, which lies at the entrance to the Rhondda valley. He said that eleven had joined the church. Three were baptised in the river at the time of the conference and an estimated seven hundred onlookers witnessed the service. Soon after, a Mission Hall was opened in Trehafod.^{6 7}

In the first decade of the twentieth century the Seventh-day Adventist denomination was established in Wales. Much credit must be given to the American pioneers who came

to support ably the efforts of hard working indigenous converts. Services were held in Aberdare, Trecynon, Abergavenny, Bargoed, Blaenavon, Llanelly Hill, Cardiff, Mountain Ash, Pembroke Dock, Henllan, Pontypridd, Trehafod, Rhos, Wrexham, Newport and Swansea. With eight full-time Ministers and Bible Instructors they still needed outside help to balance the budget. Almost 50 per cent of their financial support came from the British Union Conference.^{6 8}

Much of the work of the first emissaries of Seventh-day Adventism, to Wales, was concentrated in the more populous areas of the south-east, which contained a larger proportion of English speakers. During the past one hundred years the concentration in these areas has continued. In consequence the expansion into the Welsh speaking heartland of west and north Wales did not materialise. Apart from a few books and pamphlets no attempt was made to publish abroad their message in the Welsh language. This was probably a mistake which should have been corrected in the first decade of the century, it could be one of the reasons why Seventh-day Adventism failed to cross the cultural barrier and establish churches in Welsh speaking areas.

1. N.Barham, The Progress of the Seventh-day Adventist Church in Great Britain, 1878-1974. Unpublished Ph.D. dissertation, University of Michigan, 1976. Barham was wrong in stating that Ballenger baptised fifteen at Swansea. Ballenger had been in Leeds for the year prior to his coming to Wales. It was there that the Baptism took place.

2. A.F. Ballenger, M.W., 24 Sept. 1902, p.154. O.A. Olson, M.W., 24 June 1903, pp. 86,96.

3. Newport Church Records. pp.1,2.

4. A.F. Ballenger, M.W., 22 July 1903 p.112. O.A. Olson, MW.

- 2 Sept. 1903, pp.135-136. W. Robinson, M.W., 16 Sept. 1903, pp.143-144.
5. Newport Church Records. p.1.
6. A.F. Ballenger, W. Robinson and Annie L. Robinson. These three persons signed the report, M.W., 25 Nov. 1903, p.183. A.F. Ballenger, M.W., 29 Dec. 1903, pp.198-199. See MDiary, pp.35-36, in which W.H. Meredith wrote his account of this 'miracle'. He wrote, "At the time of the conference in Southsea in 1903 he [A.F.Ballenger] brought to that meeting a woman who was supposed to be cured of cancer. He would have [her] on the platform with him when he took a service and he could talk of little else." Meredith then tells of the return of this woman to Newport. She was ill and was put to bed in Ballenger's house. A letter was sent to Meredith, asking him to come to Newport for special prayer for the woman. Meredith was sceptical when he found that the woman's temperature was often found to be as high as 110 degrees F. The Bible worker, probably Edith Chapman, caught the woman placing the thermometer on a hot water bottle. "A.F.B[allenger] was called and told what had happened. He could not believe it, and accused the Bible Worker of unfair statements. The B.W. stuck to her statements and eventually the sick woman confessed, she was shamming and was waiting for Friday evening when she would get up healed when prayer was made. She left A.F.B's, and never returned to the church."
7. Mrs.E.A.Maudsley(nee Chapman) Letter to K.A.Elias 1962.
8. E.G.W. MS. 59, 1905. See also E.G.W. MS. Release #760. Also A.L. White in Ellen G. White, pp.404-413.
9. G.R.Knight, From 1888 to Apostasy, pp.57-59.
10. P.P.P., p.51.
11. Ballenger Letter to Daniells, 24/3/1904. This letter sent by Ballenger gave his response to a proposed Sabbath School Lesson document that was to be used throughout the denomination. His dissatisfaction with Ellen White's opinion on chapters 13 and 17 caused Ballenger to lose faith in her role in the denomination and her other written works. Like many other Seventh-day Adventists he had taken some statements out of context and then interpreted them in a literal manner. For a discussion of Ballenger's misunderstanding, See Haloviak, P.P.P. p.15.
12. MDiary, pp.39.
13. MDiary, p.36-40.
14. See Appendix H. Sections 9 & 10, p.3.
15. Appendix J.
16. Editor's Note, Doctrine of the Sanctuary, Daniel and Revelation Series, Vol.5, p.170.
17. Ibid. pp.232,233.
18. MDiary, pp.39-40.
19. R.Adams in The Sanctuary Doctrine: Three approaches in the Seventh-day Adventist Church, p.143, said that Ballenger was not a systematic thinker and 'consequently confusions and contradictions abound in his writings'. Adams investigated thoroughly the teachings of Ballenger. He came to the conclusion that the motive for his alternative ideas

was to give a greater stress to the fact that the people of God were saved by faith in the Old Testament in the same way as they were in the New. It was not that Ballenger repudiated the sanctuary doctrine and the significance of 1844 but that his alternative elaboration of the idea would make Seventh-day Adventists the laughing-stock of the theological world. Some of Ballenger's points, for example, his evaluation of the Biblical teaching about the veil, should not be passed over lightly. What Ballenger failed to do was to find Biblical evidence to integrate his ideas into generally accepted soteriological principles. His whole scheme made the cross of secondary importance to the priestly work going on in heaven. A priestly work, according to Ballenger, which had been going on from the fall to the cross, carried out by those of the order of Melchizedek! See A.F.Ballenger, Cast Out For The Cross of Christ published by the Author, Riverside, California(1911?) and Forty Fatal Errors by the Author, Riverside, California(1913?). Both books were not dated.

20. P.P.P., pp.23-25.

21. E.G.W. MS.59, 1905.

22. E.G.W. MS.62, 1905.

23. M.W., 1 March 1905, p.35. Meredith said, "We are glad that while all Wales has been thrown into excitement and unrest by the revival, all but one of our brethren has stood true to this message and that while we might expect difficulty under such conditions in getting the people to search the scriptures, the honest in heart are studying the message and excepting it."

24. See L.E.Froom P.F.F., Vol. 3, pp.514-554, Vol. 2, pp.489-505. Futurist interpretations of prophecy found their way into the English speaking world through the translation of Lacunza's work, La Venida del Mesias en Gloria y Magestad by Edward Irving between 1825 and 1828. Popularized by J.N.Darby, the theological ideas in the translation became eventually the substance of the footnotes in the Schofield Reference Bible.

25. W.J.Hollenweger, The Pentecostals, pp.176-177. J.Jenkins, South Wales Daily News, 16 Nov. 1903.

26. E.Evans, The Welsh Revival of 1904, pp.49-62. Also H.Bois, Le Reveil dans le pays de Galles, p.62.

27. E.Evans, op.cit. p.63.

28. M.Schmidt, Die Religion in Geschichte und Gegenwart, quoted in Hollenweger, p.177. See also H.Bois, op.cit. p.312.

29. W.J.Hollenweger, op.cit. p.184, Also W.Kay, Assemblies of God in Great Britain. PhD, Nottingham University, 1988.

30. See B.P.Jones, The King's Champions, pp.204-206. Dr. Cynddylan Jones encouraged T.R.Williams (Dafen) to publish a small book entitled Yr Ail-Dyfodiad (Second Coming), giving Biblical evidence that Christ's return, would be personal, and visible. This was all in the future in 1905 but it shows that to some extent the contrasting theological paths taken after the Revival.

31. W.H.Meredith, M.W., 1 March 1905, p.35, said the work had suffered because of 'the spread of the revival spirit'.
32. Robinson had worked with Meredith and Ballenger in Wales. See above. Letter W.A.Spicer to W.Robinson 10 April 1905, RG 11, 1905, bk. 40, p.831; Spicer to Robinson, 29 June, 1905, RG 21, bk. 41, p.383. References are to General Conference Archive Numbers. Copies of some of the letters dealing with Britain are kept at the E.G.White Research Centre, Newbold College, Bracknell. See also Haloviak, P.P.P. pp.24-25. Spicer was the main speaker at the Barry Dock Conference in August 1904, just before the outbreak of the revival. He met Ballenger there and, as Secretary of the World Mission Board, Spicer may have had something to do with Ballenger's transfer to Ireland. Robinson had worked with Meredith and Ballenger in Wales. Robinson had accepted the ideas of Ballenger during their association in Wales. It was this factor which prompted the General Conference Committee to recall him to the United States and revoke his licence to preach in the churches of the denomination.
33. D.M.Phillips, Evan Roberts; The Great Welsh Revivalist and his Work, pp.236-237.
34. B.Haloviak, P.P.P., p.51.
35. M.Diary., pp.36-39.
36. M.W., 8 Aug. 1903, p.129.
37. Information supplied by her daughter, Mrs.Grace Dark of Pontllanfraith, Blackwood, Gwent. Meredith officiated at the wedding of her parents in the Anglican Church, Abertillery, in 1907.
38. Albert Cole seems to have come to work for the denomination in Aberdare. Born in Oxford he came to help at Aberdare and Barry. He then went to work for the Stanborough Press. In 1916 he went to Japan and was there as manager of the denomination's Publishing House until 1932. He later went to America and with his sons set up a Printing Company in Washington D.C.
39. This is probably from written copy supplied by the Adventists to the newspaper. It serves as a synopsis of the denomination's progress up to that date.
40. A list of the subjects is given in Appendix I.
41. M.W., July 1902, p.139.
42. M.W., 4 Feb.1903, p.18.
43. M.W., Jan. 1905, p.15. M.W., June 1906, p.87.
44. T. Mitchell, M.W., 24 May 1905, pp.85-86, T. Mitchell, M.W., 21 June 1905, p.100. S. Joyce, M.W., 7 June 1905, p.93.
45. Mrs. T. Buckman, M.W., 28 Feb. 1906, pp.35. Ibid. W.H., Meredith, p.36. M.W., 18 July 1906, Report to British Union Conference by Meredith, p.116.
46. K.O.Morgan, BOAN. p.140.
47. M.W., 13 March 1907, p.42.
48. M.W., 27 March 1907, pp.49-60.
49. M.W., 27 Sept. 1907, p.166. M.W., 1909, p.80. M.W. 1910, p.12.
50. SDAE., p.1627. General Conference Bulletin 1901 pp.306,331 and 332. Resolution passed at the conference

said, "We approve the movement to organise young people's societies for more effectual missionary service; and we recommend that a committee of nine or more representative persons be appointed to form a plan of organization and report it to this conference for consideration."

51. Some use a Teachers Lesson book.

52. SDAE., pp.1626-1628.

53. Ibid.

54. M.W., 14 March 1906, pp.45-46.

55. See The Pembroke County Guardian 1 March 1907, p.5. and 5 April 1907, p.5. Also, W.H.Meredith in M.W., 27 Feb. 1907, pp.36-37.

56. Letter J.Freeman to B.P.Phillips, 29 July 1986.

57. W.H.Meredith, M.W., 27 Feb. 1907, pp.36-37.

58.. W.A.Shafer, M.W., 2 Nov. 1908, p.140.

59. M.W., 25 Oct. 1905, p.172. Also W.Halliday, M.W., 28 May 1906, pp.84-85.

60. Ibid.

61. W.E.Read, M.W., 25 April 1906, p.68. One of the workers at Blaina was A.A.G.Carscallen, a Canadian who had trained at Duncombe Hall, Missionary College, London. He went to East Africa from Blaina, there he mastered the Luo language, and was the first to commit it to writing. He produced the first grammar in the language and then translated the New Testament for the British and Foreign Bible Society. He later went to British Guiana and produced a dictionary and grammar for the Davis Indians.

62. M.W., 30 October 1907, pp.163-164. M.W., 14 October 1908, pp.162-164.

63. A Conference was held at Cardiff between the 24 and 28 Sept. 1908 to formulate a Constitution for Wales. See M.W. 14 Oct. 1908, pp.161-164.

64. Miss E.Eastcott, M.W., 14 Oct. 1908, p.161-164.

65. W.E.Read, M.W., 23 June 1909, p.100.

66. H.E.Armstrong, M.W., 22 Dec. 1909, pp.203-204.

67. Miss D.McDougall, M.W., 13 Oct. 1909, p.165.

68. Ibid.

Chapter 3.

From Prosperity Through War to Poverty. 1910-1935.

In the first decade of the century South Wales became the energy capital of the British Empire, supplying coal to the colonies and a huge merchant fleet.¹ High coal production ensured a higher standard of living for the people who benefited greatly from the higher wages. South Wales coal accounted for a third of the world exports of this raw material. Around Swansea, tinplate and non-ferrous metals were manufactured to meet world demand. In the exporting ports of Cardiff, Swansea and Newport a new, prosperous, middle class arose, who thrived on the expanding economy. However, while the prosperity was to last until 1914, between 1910 and 1914 there were continual outbreaks of unrest among the people. By 1910, the workers in the mines and heavy industry began to realize that they were working under a system that denied them a just reward for their work. Strikes and violence followed the intransigence of the mine-owners, who not only refused to increase wages in line with the rising food prices, but were heedless of minimum safety regulations.² Yet social conditions in Wales did improve dramatically following the Budget of 1911, when the state began to take an active part in providing money for the unemployed, and pensions for widows.³ Indeed, political decisions between 1910 and 1935 were to greatly influence the Seventh-day Adventist denomination. Initially, the introduction of benefit for the unemployed alleviated the

suffering of many new converts who lost their jobs when they began to keep the seventh-day Sabbath.

Each year from 1910 to 1918 the Seventh-day Adventists grew in numbers and became financially self-sufficient. At the end of 1910 there were 241 members of the denomination in Wales. Cardiff had the highest membership with 54 and Newport the second highest with 44. Total tithe income to the Welsh Conference was £567 and a subsidy was given by the British Union Conference of just over £300 to pay the salaries of the ministerial workers.⁴ By 1916 the Welsh conference was self-sufficient. Tithe was paid by 85% of the membership in 1916. Yet, A.E. Bacon in a letter to the members at the beginning of 1917 said that 'he was sorry to see that 48 members had not paid any tithe and were robbing God'! Tithe had more than doubled from £567 in 1910, to £1257 in 1916. The reason was partly due to increased wages during the war years and partly to the increased size of the territory, and therefore, membership of the Conference.⁵ Bacon was elected President in 1914, at the sixth session of the Welsh Conference, in the "Pavilion", Mountain Ash.⁶ Bacon remained in Wales throughout the war years. When he ended his term of office as president in 1918, there followed a series of administrative blunders which were to wipe out all the progress made during his administration of the Welsh Conference.

The first blunder was made at the Welsh Conference held at the Cory Hall, Cardiff, between the 11 and 14 September

1919, when the delegates accepted a proposal put forward by the British Union Conference Committee. The proposal was, that the Welsh Conference merge with the Midland Conference.⁷ The proposal was accepted, and J.J.Gillatt was elected the President of the Welsh Midland Conference. The territory embraced by this new Conference consisted of the Principality of Wales, together with the English counties of Cheshire, (except the Wirral), Derby, Nottingham, Lincoln, Shropshire, Stafford, Leicester, Rutland, Hereford, Monmouth, Worcester, Warwick and Northampton. It soon became evident that this new administrative area was too large. The morale of the membership suffered as a result. Few were inclined to travel long distances to fellowship meetings or annual conferences. Few records were kept during the period between 1919 and 1921. The merger was deemed a mistake and the Welsh conference was separated from the Midland Conference.⁸ Under the presidency of W.H.Meredith, once again, the Welsh Conference rallied, but the damage had been done. This together with political events of the inter-war years ensured that the consistent growth of the denomination in Wales, was stemmed.

In 1924, a further administrative blunder took place when Wales, Monmouthshire, Shropshire, and the whole of Ireland was incorporated with the southern counties of England to form the South British Conference with O.M.Dorland given the title of Vice-President for Wales.⁹ Again, the area was too large. Eventually, in 1928, the Welsh Mission

came into being, returning to the boundaries first designated in 1911: The Principality and the Border Counties of Hereford and Shropshire.¹⁰ The territory has remained the same to the present time. All these territorial changes were not even thought of in the prosperous days that led up to the First World War. The war changed the character of the Welsh people and stemmed the growth of religion in the country.¹¹

Throughout their history, Seventh-day Adventists have been advocates of civil and religious liberty. They believe in the authority of the laws of civil government and obey them as long as those laws do not conflict with the laws of God. In the United States during the Civil War, the noncombatant nature of the denomination was recognized by the government.¹² However, in Britain during the First World War, attitudes towards Seventh-day Adventists were different. When the war began, few Welsh Seventh-day Adventists were really concerned. Many of the men who lived in the valleys of South Wales were miners, and as such, were needed to produce coal for the war effort. What many could not come to terms with, was the change in the character of the Welsh, who threw their past radical and peaceful tradition to the winds. "It was strange," said K.O.Morgan, "To reconcile the spectacle of the Revd. John Williams of Brynsiencyn, 'Lloyd-George's chaplain' as he was called, preaching in the pulpit in full military uniform, with the gentle message of the Prince of Peace."¹³

When the war began on 4 August 1914 the British Union Conference was in session in Battersea Town Hall, London. L.R.Conradi, the leader of the Seventh-day Adventist Church in Europe, a German national, had to leave the rostrum and return to his homeland on that fateful day.¹⁴ When he arrived in Germany he was notified that the President of the East German Union had sent a letter to the Ministry of War in Berlin. The contents of that letter were to cause a great deal of suffering among German Seventh-day Adventists, and split the membership of some churches in the Welsh valleys after the war. The letter made the following declaration:

Most Honourable Lord General and Minister of War.

Since oftentimes our point of view concerning our duty; and especially, since our refusal to serve, in times of peace, on Saturday(Sabbath) is regarded as fanatical, therefore I take the liberty, Your Excellency, to present to you in the following, the principles of German Seventh-day Adventists, especially just now in the present war situation.

While we stand on the fundamentals of the Holy Scriptures, and seek to fulfil the precepts of Christendom, keeping the Rest Day (Saturday), that God established in the beginning, by endeavouring to put aside all work on that day, still in these times of stress, we have bound ourselves together in defence of the "Fatherland", and under these circumstances we will also bear arms on Saturday (Sabbath). On this point we take our stand on the scripture found in 1 Peter 2:13-17.(Signed) H.F.Schuberth, President.¹⁵

Conradi endorsed the sending of this letter to the Ministry of War. As early as 1913 he had drawn attention to the fact that no provision to accommodate an individual's conscience, in the event of war, was to be found in the legislation of any European country. He had asked the General

Conference Officers to advise him on his response, if war should break out in Europe. No advice was given before the war began, so Conradi made his way through much danger, to be present at the General Conference Autumn Council, in California, in 1915.¹⁶ The response of the Council to Conradi was "We grant every country in the world the full liberty to fit themselves into their fixed laws in the future as they have in the past."¹⁷ This advice was taken literally, and the leadership of the denomination in Germany began to disfellowship all members who disagreed with the letter sent to the War Ministry. Those disfellowshipped began to protest that the leadership in Germany was not following the traditional beliefs of the denomination, and that it was an infringement of the individual's conscience, to say that they would bear arms. Many were thrown into prison and a large number of Seventh-day Adventists around Bremen began to work actively against the leadership in Germany.

When the General Conference Committee refused to remove the leadership of the denomination in Germany after the end of the war, a group called the German Reform Movement came into existence.¹⁸ It was to draw into its fold many who were dissatisfied with the Seventh-day Adventist denomination, and by 1924 it caused a split in the Bargoed and Blaenavon Churches. Several individuals in other Welsh Churches were also influenced by the writings of the 'Reform Movement'. A member of the Bargoed Church, F.Charles, became the leader of the Movement in Britain. He moved to London for a short

period, to head the work of the reform movement, but later returned to the Rhymney Valley. His work caused the disbanding of the Bargoed church for most of the inter-war years. The main plank of the German Reform Movement has always been absolute opposition to war and non-co-operation with the civil authorities during times of war.¹⁹

Seventh-day Adventists have always been Conscientious Co-operators rather than absolute objectors to the country's conduct in war. The British Government also made this distinction in the speech of Lloyd George, then Secretary for War, in the House of Commons on 26 July 1916. Lloyd George said that he had 'no sympathy whatsoever' with absolutists and that he would 'consider the best means of making the path of that class as hard as possible'.²⁰ As one writer wryly commented, "to think that these words could be spoken by the man who had first risen from obscurity as the champion of the Welsh Nonconformist conscience concerning burials."²¹ Of those who objected to the shedding of blood; Lloyd George said that it was 'the traditional policy of the country to respect this view'. In review of the subsequent policies of the British Government the words now seem hollow.²²

Following the introduction of conscription in 1916, there were 'countless instances of injustice' to Seventh-day Adventists and cases of cruelty which are now a matter of public record. Several of those who later served as ministers in Wales, suffered while in the hands of the Military Police. The Military Service Act(2), the first Conscription Bill, was

introduced by Mr Asquith on 5 January 1916. It declared that all unmarried men between eighteen and forty-one were transferred to the army reserve. Tribunals were to be set up to examine appeals for exemption. Local tribunals examined appellants in each registration district. Those who appealed against the judgment of Local Tribunals took their objections to an Appeal Tribunal which covered a larger geographical area. Only if the Appeal Tribunal gave permission, could the case be taken to the Central Tribunal in London. If both Tribunals refused to give an exemption certificate to an objector to Military service, he was taken to a recruiting office, and then to a police cell for the night. On the following morning he was brought before a magistrate, fined £2, and then handed over to the military to be placed in a Guardroom. Refusal to obey orders inevitably ended in a Court Martial.^{2 3}

It soon became clear, early in 1916, that Seventh-day Adventists were only a very small proportion of those claiming exemption on grounds of conscience. By May, over 10,000 had applied for exemption from combatant duty.^{2 4} The Government set up the Noncombatant Corps, to regulate entrance into the military machine. By October 1916, 2,014 had been court-martialled and given prison sentences.^{2 5} In February 1916, the British Union Conference issued Certificates to every Seventh-day Adventist likely to be brought before a Tribunal. The status of the denomination's ministers came into question when F.L.Chapman was summoned to

appear before the Police Court, in Exeter, on 24 May 1917, for failing to report for military service. Chapman was a licensed minister, who was, as is the custom among Seventh-day Adventists, on probation before being ordained to the ministry. Evidence from S.G.Haughey showed that Chapman was a minister of religion and the Bench exempted him from military service.²⁶ The case was a test case and benefited the ministers of all denominations. Soon afterwards, the Seventh-day Adventists registered the names of all their ministers at the War Office. Students at the Missionary Training College in Watford were given exemption until they finished their course in 1916.

The denomination had advised its members not to volunteer for the Royal Army Medical Corps because it has always been a combatant force, but to enter the Noncombatant Corps. Sixteen of the former students at the Training College entered the 3rd Eastern N.C.C. at Bedford Barracks on the 23 May 1916, and soon after, fourteen were sent to France. J.W.Graham takes up the story: "For about eighteen months they worked in a non-combatant corps in France and were excused work during the Sabbath. Then some military genius decided that this testimony should be outraged, and they were ordered to work on the Sabbath Day. For refusing, they were sentenced to six months' hard labour."²⁷ On the 23 November 1917, they began their sentence at the No.3 Military Prison in Le Havre. Among those sentenced were H.W.Lowe, later to become a Superintendent of the Welsh Mission, A.F.Bird, who became an

evangelist in Wales, and W.W.Armstrong, who soon after the Second World War, became the leader of the Seventh-day Adventist denomination in Britain.

The treatment of this group of Seventh-day Adventists in France has drawn the attention of many noted historians. In particular the treatment of W.W.Armstrong. He was mistakenly considered by the authorities to be the ringleader of the group.²⁸ Twelve of the group wrote an account of their experiences in the clandestine paper The Tribunal of 4 April 1918. In the same paper W.W.Armstrong wrote an account of his punishment, which was published anonymously:

In the cell passage the sergeants agreed that I was the ringleader, probably because I was the tallest. The smallest pair of 'figure eights' was brought and screwed down upon my wrists. So small was the pair that to get them on my flesh was ripped and cut in several places. The circulation was practically cut off, leaving my hands dead. I was then pushed into a cell, and pinned against the wall by one sergeant, whilst the others in a most passionate rage struck me continually about the head and in the stomach. Then one burly NCO lifted me up bodily, and with his knee threw me backward to the other side. The contact with the iron wall caused the irons to cut more, and sent acute pain to all my nerves. This kind of treatment continued until I dropped to the floor. I was picked up, but then collapsed again, whereupon I was kicked several times in the middle of the back. Finally, I became unconscious. I had made no opposition by force, or even uttered a word which could have given the slightest offence.

About 10 A.M. I was taken out of my cell, and two cement blocks weighing about 35 lb. each were roped round my neck, one hanging upon my chest, the other upon my back. With my wrists still in irons behind my back I was made to pace the passage at a quick march. At last, from exhaustion, I sank beneath the strain, and remained in a fit for about an hour. When I came to, I was placed in the cell again till the afternoon, when the governor visited me and gave permission for me to have my blankets. At 4 pm., I was given six ounces of bread-the first food for twenty four hours.

Armstrong remained in his cell that night and until 12 noon the next day, without medical attention. Later in life the effects of the punishment were to cause a great deal of suffering to Armstrong. A.F.Bird was to die prematurely. Such ill-treatment could not remain a secret. Soon church leaders, like the Baptist F.B.Meyer, leading Quakers, and members of the No-conscription Fellowship, made sure that the British Government was aware of the cruelty. Within a month the fourteen were sent back to be lodged in Wormwood Scrubbs. After a hearing at the Central Tribunal, they were sent, under the Home Office Scheme, to Knutsford Work Centre.²⁹ The British Union Conference made a protest to the War Office and in consequence, the men were allowed to return to civilian life in July 1918. From that time Seventh-day Adventists in Britain have generally been allowed a choice of occupation of national importance in time of War.

A group of seventeen Seventh-day Adventists were sent to the bleak prison in Dartmoor. In March 1917, the prison had been turned into a Work centre. Among this group were several from Wales: B Davies, D Davies, J Rutherford(a Hereford Butcher who later became the Elder of the church in his home town), and J M Howard(who became the President of the Welsh Mission after the Second World War). Howard had the distinction of being both a prisoner(during the First World War) and, after the Second World War, a visiting Chaplain at Wormwood Scrubbs. Charles Meredith, son of W.H.Meredith, an electrician and maintenance engineer, rewired the alarm

system at Dartmoor Prison during his incarceration. Hector Bull another of the group was housed in the same cell in which Joseph Bates, one of the co-founders of Seventh-day Adventism, had been held as a prisoner of war in 1812.³⁰ Bull became minister of the denomination's church in Cardiff in the 1950's.

Dartmoor took less than one third of the men who were to work under the Home Office Scheme, which had been explained to the House of Commons on 28 June 1916. Although the Scheme appeared at first to be a solution to the problem of those who would not be conscripted, it was soon realized that in practice its purpose was penal rather than for the production of any useful work. The subject was debated in the House of Lords on 30 April 1918. Lord Parmoor moved a resolution which stated that the non-combatant work of conscientious objectors, should be service of national value and not merely of a penal character.³¹ He described, during the debate, the work at Dartmoor, which consisted of men building a wall only to be followed by another group of men taking the wall down. Under pressure, the government modified the Scheme and allowed the men who had served a sentence of a year to be used by private employers, on condition that each individual was at least twenty-five miles from his home.³²

It is clear today, that when the government introduced conscription in 1916, they were in a state of panic, which was exacerbated by the large numbers of those who objected. Seventh-day Adventists came out of the war experience, having

stood up for their position as conscientious co-operators. After the protests against the treatment of their members in Military Prisons, had been made, the House of Commons instituted an inquiry. Brigadier-General Childs issued a statement to W.T.Bartlett, Secretary of the British Union Conference on behalf of the War Office and said that those responsible for the ill-treatment of those in the Prison at Le Havre had been reprimanded, reduced to the ranks, or transferred.³³ Since that time the rights of British Seventh-day Adventists have been respected by the government whenever conscription has been in force. From the experience of wartime persecution, Adventism survived, only to see the potential of growth in numbers eroded by the fickle political climate of the post-war era.

From 1923 two factors began to prevent any sizable growth in Seventh-day Adventist Churches in Wales and the border counties. They were the increasing poverty of the membership, and the beginning of an exodus of members, particularly young people, from the Welsh conference churches, to parts of England where work was available.

Meredith wrote in 1923 that the income of the Conference had declined because the wages of the miners had been cut.³⁴ In 1926 O.M.Dorland stated that, "The economic situation is exceedingly bad. Many of our members have been and are even now suffering severe hardship as a result of the coal strike. A number of our people have been so reduced in circumstances that now they are existing on one meal a day."³⁵ Soon after

this report, the South British Conference appealed to all churches to send contributions to the Poor Fund, for distribution to the most needy. Reporting on the distress in the South Wales coalfield, Dorland gave thanks to those who had 'given timely help'. He said that at the close of June 1927, in one valley there were 'ninety-two families with from five to seven children each, in the workhouses.' 'Over 1,100 men are out of work, and those who do work only have two or three shifts per week. No dole or relief is received by the able bodied men. Conditions are getting worse'.³⁶ The whole situation in Wales was often far worse for Seventh-day Adventists. Many employers would not give work to those who were not prepared to work on Saturday. It was therefore a test of faith to a new convert, who might lose his livelihood if he joined the denomination. By the beginning of 1928 appeals for help were made in the Church magazines for the many members in Wales who were 'well-nigh destitute'.³⁷

That year a Distress Fund was set up in the denomination to aid the believers in Wales. Donations to the Fund were acknowledged by H.W.Lowe in The Missionary Worker. He singled out for special thanks, the members of the European Division Committee who had given a gift of money, Granose Foods Ltd., and the Stanborough Press who gave fifty food parcels, and the members of the two Watford Churches for money, clothing and food.³⁸ This was only the prelude to the support given to the members in the Welsh Mission, throughout the Depression, and until the eve of the Second World War. Foremost in the

relief operation was the denomination's own Food Company.³⁹ Each Christmas from 1929 it provided and distributed food to each of the needy Seventh-day Adventist families in Wales. At the end of 1930 nearly one-third of the membership were subsisting on the dole.

All the problems that poverty brought were given full discussion in denominational papers. Under the title *Wales Our Nearest Mission Field*, Lowe wrote:

Why is it, when "mission field" is mentioned, your thoughts fly off to the ends of the world? Because you associate that term with poverty, prejudice, ignorance? In three short hours from London you may meet these in mountainous little Wales. You may see, as we saw only last Sabbath, bare-footed, pinched-faced, ill-clad little children in the snow and biting winds; whole families whose chief daily meal is dried bread with potatoes boiled in their jackets; shivering bread queues in the South Wales mining valleys. And remember all these things are more distressing in a civilized than in an uncivilized land! As for prejudice, bigotry, and religious ignorance-well, Wales has its share.⁴⁰

Throughout his four years of leadership in the Welsh Mission, Lowe consistently kept the needs of the poor before the rest of the membership of the denomination in Britain. His comments on social conditions in Wales gave a background to the way in which poverty was affecting the life of church members. In January 1932 he wrote an article on *The Effects of Poverty*. By way of introduction, Lowe said that the poverty which was 'fixing itself with leech-like tenacity upon large sections of the community' could not have been envisaged during the days of prosperity. He was of the opinion that the general world depression found its focal

point in industrial areas such as Wales and caused problems to impinge on Seventh-day Adventist, in three ways:

Firstly, there are the rapid and inescapable economic effects of world paralysis. Myriads of erstwhile busy people now pass a disconsolately inactive life which spells degeneration of character. Once noisy factories, humming machinery, belching chimneys, fiery furnaces that painted the midnight sky with the golden glow of sunset, the incessant clanking of colliery winding gear-all, all are still, silent and dead in some areas...All this means that incomes are dwindling. Tithes and offerings are bound to reflect this state of affairs, though we rejoice that our 1931 finances compare favourably with those of 1930. People are moving away from this stagnation and are seeking work elsewhere. Even the football clubs and cinemas-normally the last things to suffer-are going through hard times in South Wales... Secondly, intimately interwoven with the economic effects of the depression, there is the question of the physical effects upon the population. Recently we were asked to recommend some exceptionally strong young people for domestic work in London, but in truth we have to be very careful in making a selection because there are few young folks in the strong and healthy category. So many have failed and had to return home. Malnutrition is laying a heavy hand upon the people. If they do not have money they cannot properly feed their families...Thirdly, it follows that where a population is poor and physically undernourished, there is a grave danger that their spiritual life may suffer. Below a certain point of poverty it becomes very difficult to re-awaken spiritual desires. You must feed a starving man before you can arouse his spiritual perceptions. We must be very careful not to allow any of the Lord's people to go neglected in these hard days.^{4 1}

Between 1928 and 1932 a total of seventy-one transferred their membership to other parts of Britain, with a further ten young people going to the training college at Newbold in 1931.

As the winter of 1933 approached there was an appeal for clothing and cash gifts, so that members who were unemployed could prepare themselves to move out into areas where they could become self-supporting.^{4 2} Some of the churches in Wales

were better off than others and at Newport, just before Christmas 1935, there was a large response to the appeal of G.D.King for a Goodwill Service. It was held at the Park Hall on Sunday 15 December. Stacks of gifts, from flour and fruit, to sacks of toys and books, stretched right across the hall in front of the rostrum, and on the platform, a large Christmas tree. There was also a large display of food donated by Granose Foods Ltd. The Service was advertised free of charge and the hall was crowded. The gifts were afterwards distributed to the needy families in the town, and books or toys, to the children at the Royal Gwent Hospital.⁴³ This was undoubtedly, an isolated incident in a sea of poverty.

The spectre of poverty was ever present throughout the thirties and was to plague the work of Seventh-day Adventists in Wales right up to the middle of the second World War. Indeed, at the beginning of the thirties the ministers had their salary cut on three occasions.⁴⁴ This did not prevent them from putting forward greater efforts to win converts, even though many of the converts soon departed to a more agreeable financial environment.

From the early 1920s, the search for a living wage drove many of the members of the denomination away from Wales. The destination of most of the youth was Stanborough Park, Watford, to work in the Health Food Factory or to help the continued high output of the printing presses. Those who entered the Missionary Training College on the park, so often

went on to work for the denomination in other parts of the world, and did not return to Wales. This trend continued until recent times and took a steady flow of members from the Welsh Mission and at times, the number of those transferred out was greater than the number of converts brought into the denomination in Wales. Some of those who remained made a slender living from the sale of the denomination's books and periodicals, from door to door.

Most of the members in Wales sold literature from door to door. For many it was a part-time activity. Some were given missionary credentials by the Conference, to engage in the sale of literature. Some found in this activity, the means of survival, during the prolonged disputes and strikes that followed one another in the nineteen-twenties. Paper shortages, during the First World War, had curtailed the activities of colporteurs. Soon after the war, colporteur activity increased dramatically, and, a large number of books were sold throughout Wales. There were ten full-time colporteurs working in 1922. In 1923 they were set a target by D. Davies, of selling books and magazines to the amount of £3,000.^{4 5}

The larger books sold were, Uriah Smith's Daniel and Revelation, Ellen G. White's Steps to Christ, and W.A. Spicer's Our Day in the Light of Prophecy. There was a new edition of Steps to Christ in the Welsh language in 1924. In format, this closely followed the edition of 1904. In 1924 the book Our Day in the Light of Prophecy (Ein Dydd ni

yng Ngoleuni Proffwydoliaeth) was translated into the Welsh language. The missionary magazines were Present Truth and Good Health. These were sold in large numbers. From January to October 1923 they sold 74,119 Present Truth and 15,529 Good Health magazines in the Welsh Conference. By the end of the year the total was around 110,000 magazines; more than 21,000 over the previous year's total.⁴⁶

The number of full-time colporteurs varied from 10 to 17 during the 1920's. At times, as in 1926, this figure reached 28. This was partly due to input by a number of students from the Missionary Training College and by those who sold literature during the General Strike. This figure included miners who departed to the agricultural areas of Carmarthen, Pembroke and Cardigan, for the duration of the strike. The delivery of books and periodicals from the Stanborough Press at Watford was achieved by subterfuge. The Strikers permitted vehicles carrying food to travel throughout the country. Using vehicles owned by the SDA Food Company, Granose, the Printing Press distributed books and magazines to the Colporteurs.⁴⁷

Although the unsettled conditions in Wales continued, the reports in the Missionary Worker indicated that literature sales continued to rise and some buyers were prepared to 'sacrifice to purchase books'.⁴⁸ In 1930 the sale of large books amounted to the sum of £1,201 10s. 3d. The number of books circulated was: Bible Readings ed. J.O. Corliss, 625; Christ Our Saviour by E.G. White, 595;

Desire of Ages by E.G.White, 23; Christ's Glorious Return, 4; Our Paradise Home By S.H.Lane, 1; and Patriarchs and Prophets by E.G.White, 5. In the first six months of 1931 the number of subscription books sold substantially increased. The book Christ Our Saviour was sold to 1,584 persons; Our Paradise Home in Welsh was sold to 157 persons; and Our Day in the Light of Prophecy in Welsh was sold to 78. The books sold in that six month period showed an increase of 1,000 over the whole of the previous year. There were eleven regular colporteurs, four part-time, and two student colporteurs; a total of seventeen.⁴⁹ From 1924 to 1932 the literature sales show a rise and fall. Because of the extraordinary year 1926, the sales between 1924 and 1928 amounted to the sum of £9,415. From 1928 to 1932 the sales amounted to £8,793. Even though this was a drop of £871, the general trend was a slight increase in the sale of books, but a decline in the sale of magazines. From 1932, the level of sales generally declined,⁵⁰ mainly because there were fewer regular Colporteurs in Wales during the depression.

In 1933 there were only five Colporteurs selling books in Wales. Two in the North; Misses D.Williams and D.Jones and three in the South; C.L.W.Cooke, W.Smart and H.G.Hardy. Smart was selling 2,000 Good Health magazines a month in Cardiff, a total of 22,430 copies in 1934. Cooke and Hardy concentrated on selling the book Christ Our Saviour.⁵¹ The year 1934 was the most difficult that Adventist colporteurs experienced. They began to experience strong opposition from

'the activities of other denominations who also engaged in a form of literature ministry'.^{5 2}

Some, like the Jehovah's Witnesses, made their main mode of recruitment, the individual contact, when selling literature at the door. At the beginning of the century the foundational work that Seventh-day Adventist colporteurs did, broke the ground for public evangelism. At the beginning of the century Adventism held the field and many of the Evangelists sold literature as well as conducting public preaching campaigns. As the century passed, greater emphasis was placed on public preaching services. With competition from others, the selling of literature was more difficult in the economically deprived Wales of the 1930s. Holding services, even in borrowed halls, was deemed a more efficient way of making converts. Until 1914, tents as well as hired halls were used for services. It seems to have taken the denomination a long time to realize that tents rotted quickly in the British weather.

Tents were pitched in two areas of Wales in 1910. In the north W.E.Read began a series of tent meetings in the main thoroughfare of Wrexham. He was assisted by R.Jacques and Miss Hilda Green. Good attendances each evening, was strengthened by the support of several people who had been holding services in a cottage at Wrexham and eight from Rhosllanerchrugog. When Read moved to Denbigh the following year he had to assure the owners of the Public Hall that he

was not a Mormon before they would allow him the use of the building for his services.^{5 3}

In spite of rioting and social unrest in the Rhondda, C.E.Penrose, assisted by M.J.Nicholls and Mrs.M.Asay, began an evangelistic crusade in a tent outside Porth. Several joined the denomination and a safe place was found to erect a Portable Tabernacle for the congregation at Trehafod. Penrose then began a campaign at Ynysybwl, assisted by Mrs.M.Asay together with the members from Trehafod and Pontypridd. When Miss M. Lenanton joined the congregation at Trehafod, in 1912, she spoke to large crowds in the open-air prior to services in the Hall.^{5 4}

Since the beginning of the century colporteurs had been at work in the Rhymney Valley. By 1908 a small group met for services in a home at Bargoed. Mrs. M.Asay, Alice Powell and Frank Powell, gave Bible studies. Six converts were baptized in 1911 and by 1912 a large group met for services.^{5 5}

The Cory Hall, Cardiff was the venue for a series of services held by H.E.Armstrong at the beginning of 1913. Armstrong spoke on the 'Controversy between Capital and Labour'. He held service twice a week, on Sundays and Wednesdays, and spoke on all the major Seventh-day Adventist doctrines. It seems that there were few converts resulting from this series in which a great deal of money must have been spent, particularly as they had given away much free literature. The series was well advertised in the South Wales Echo but there seems to have been little response. Armstrong

was called away from Wales the following year. During the period of his leadership, evangelism began in other areas under the jurisdiction of the Welsh Conference.^{5 6}

With the inclusion of Shropshire and Herefordshire in the Welsh Conference, it was inevitable that evangelism would soon follow. The pioneer work in Shropshire was done by R. Whiteside at Shrewsbury in 1912. Halls could not be engaged for any length of time, but seven people became Seventh-day Adventists after a great deal of effort. C.E. Penrose moved north to Oswestry and in a Tent Campaign, began to proclaim the Seventh-day Adventist message, and was ably assisted by R. Whiteside and Mr. & Mrs. Hussey from Swansea. The fruitage from these services; eighteen new converts to add to the handful already meeting together in this area of Shropshire.^{5 7} Further south, Morgan Nicholls and Frank Powell pitched a tent at Hereford in 1913. Sufficient converts were made to begin regular services in the city.^{5 8} Such was the pace of evangelism in the second decade of the century that denominational workers were only allowed to stay in a place for a very short time. As soon as possible, often after only a few months, they would marshal their converts into Companies, organized in a rudimentary way with a Layman, who would be called a Leader, administering to the spiritual needs of the congregation. When the group grew in number, with persons of standing, who could take on the responsibilities associated with the governing of the church, the Company would become a self-governing Church.

At the end of 1913, Morgan Nicholls returned to his home town of Mountain Ash and held a campaign. When he spoke on spiritualism, there was much opposition in the town, and at the meetings.⁵⁹ A number of spiritualists were converted and Miss Lenanton gave them Bible studies prior to baptism. Ten converts were baptised in the Welsh Baptist Chapel at Mountain Ash, on 25 March 1914 and three days later eight others were accepted into fellowship.

The advent of war seems to have halted public evangelism for a brief period in 1914. Then the newly appointed President of the Welsh conference, Alfred E Bacon, conducted two campaigns in succession at the SDA Mission Hall in Constance Street, Newport. He was helped firstly by Miss.D.Moseley and then by W.H.Musgrave. Eighteen were added to the Newport Church membership which, at sixty seven, was the largest of any church in the Welsh Conference.⁶⁰ Bacon was a good administrator as well as a good evangelist. Much of the progress during the war years must be attributed to his leadership. His work in Merthyr Tydfil in 1916 attracted the attention of a reporter of the Merthyr Express.⁶¹

When Bacon began the series of lectures in the hall of Bentley's Hotel at Merthyr Tydfil, on 1 October 1916, he had the aid of an experienced assistant in Frank E Powell. After the first two lectures entitled, 'The Coming World Power' and 'The Millennium; Satan to be bound; Will Universal Peace soon begin? No second Probation for sinners', the reporter from the Merthyr Express began to write one of the most concise

accounts of the thrust of Seventh-day Adventist evangelism during the war years. Each week there appeared in the newspaper, a synopsis of each lecture, usually, just a paragraph.

On 14 October Bacon spoke on "The End of the Age and the Return of Christ." It was reported that he showed that the purpose of the second advent was to take the righteous to the heavenly city prepared for the saints, and that the manner of Christ's coming is to be in person and visible for 'He will come with all the holy angels in the clouds with great glory, and every eye shall see Him'. The reporter said that, "Mr. Bacon would not set a time for the Saviour's return and quoted Matt. 24:36(Of the day and the hour knoweth no man)."

Using the current war situation, Bacon advertised his next lecture as 'A Premier's dream of the Rise and Fall of Nations'. Bacon illustrated his lecture through the use of charts which showed the prophetic dream of Daniel, when premier of Persia, who saw four beasts come up out of the sea. Bacon said that the four beasts represented four kingdoms or kings. The first beast symbolized the Kingdom of Babylon, the Second Medo-Persia, the third beast, like a leopard, represented the Grecian Kingdom of Alexander the Great. The fourth beast, Bacon said, "Represented the iron monarchy of Rome and its subsequent division into the ten kingdoms of Europe, seven of which exist today." The little horn, mentioned in Daniel 7:24, which came up and subdued three kingdoms, was a power which threatened Great Britain!

Bacon said he would reveal the character of this power in the next lecture.

Bacon's advert in the Merthyr Express, for the lecture on 29 October, appealed to a public, anxious to listen to any topic which would give them some insight into the meaning of the war in Europe. Entitled "The Anti-Christ of Prophecy. What is represented by the Little Horn, the Monster that threatens Great Britain?", the lecture obviously encouraged those to attend who were looking for some indication of a sound condemnation of the Kaiser. This was not to be the case, as Bacon suggested that the 'Little Horn' was the papal power as represented by the Pope who had claimed for himself the titles, 'Vicegerent of Christ, Infallible, Our Lord God the Pope, King of the World and another God on Earth'. Using slides to illustrate the Lecture, Bacon showed that 'the Papacy boasts of having changed God's Law. In the Douai Bible the second commandment is omitted, the fourth is abbreviated, and the tenth is divided in order to make up the number'. Bacon then spoke about the twelfth chapter of Revelation in which John saw in vision, a power which made war on the saints. Bacon pointed out that the number of this power was six hundred and sixty-six which can be identified as the Roman numerical letters found in the pontifical crown. He closed the lecture by stating that the Papacy ruled Europe from 538 AD to 1798.

When Turkey sided with Germany in the First World War, it was not long before Britain became interested in ending

the domination of the Ottoman Empire in the Middle-East. The title of Bacon's lecture on 5 November was "Is the Ottoman Empire doomed? Turkey in Prophecy." His lecture was based on the ninth chapter of Revelation and he said that 'the first ten verses referred to the mobilising of the Arab hordes in the Eastern desert, of their going forth on their Western conquests'. The fifth and tenth verses denominate their fierce onslaught for the prophetic period of five months or 150 literal years. They had a king over them(verse 11)...This was Othman, who consolidated these wandering Mohammedan hordes into one grand monarchy. He took possession of Nicomedia on 27 July 1299. Using the year/day principle and the time elements in this chapter, Bacon showed that the prophecy ended on 11 August 1840 when Turkey lost her independence'. The theme had been developed by Uriah Smith in his book Thoughts on Revelation and was used in these lectures as a topical theme, during the war in which the sons of Welsh families were fighting the Turks in Palestine! A week later, Bacon spoke on 'The Battle of Armageddon' and assured his listeners that it had no connection with the war going on in Europe. He said that 'the fall of Turkey was to signal the beginning of the seven last plagues'. The sixth plague was to be a clash between east and west on the plain of Megiddo in Palestine.

In the lecture on 'The Return of the Jews', Bacon said, "The general opinion derived from the popular teaching on the subject was to the effect that the Jewish people as a

nation would return to Jerusalem, re-build the temple and the city, and set in motion their ancient economy before the coming of Christ, and reign with Him during the millennium. Turning to the books of Ezekiel, Zechariah and Ezra in the Old Testament, and to the Gospels in the New, he proved conclusively that such an idea was foreign to the teaching of Holy writ. The last prediction made in the Bible concerning their return was by Zechariah in the year 486 BC. This prophecy was fulfilled in 457 BC (see Ezra 6:14,17) Any subsequent return would require a later prophecy." Predictive prophecy has its undoubted pitfalls, particularly when the events of history overtake the interpretation of Biblical passages.

Reports on 'The Christian Sabbath' and 'Rome's challenge to Protestants' were much longer and given point by point in the newspaper. Bacon made three points about the Sabbath: It is God's rest day; He blessed the seventh-day; He sanctified or set apart the day. He carried on the theme in his next lecture. The attitude of the Roman Catholic Church toward the Sabbath came under scrutiny. Bacon said that 'the Catholic Church confesses and boasts that she has set aside God's Sabbath and appointed the first-day instead'. Quoting sources (Catholic Review and Catechism) to make his point he gave this example from the Doctrinal Catechism:

Question: Have you any other way of proving that the Catholic Church has power to institute festivals of precept?

Answer: Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday the first day of the week for the observance of Saturday, a change for which there is no scriptural authority.

The lectures at the end of December moved away from prophetic interpretation to the subject of 'Life only in Christ'. A survey was made of the nature of human beings and their standing before 'a God who only hath immortality'. Bacon discussed 'the wages of sin' and 'the fate of the wicked'. He said that 'the wicked would be punished for their sins and then consumed in the fire which would cleanse the earth of all wickedness'. He spoke of the necessity 'of being loyal to God and His law', of 'the uncertainty of life', the need 'to confess sins and accept the gift of salvation'. At the end of December Bacon handed over the group of converts to F.E.Powell and the lectures continued from 7 January 1917 in the Angel Buildings, High Street. By the end of January the Merthyr Express seems to have lost interest, and there were no further reports. In June 1918, a request made to all the Baptist Churches in the Merthyr District for a loan of a baptistry, met with blank refusal. So the group went to a well known beauty-spot on the upper reaches of the Taff at Pontsarn and A.E.Bacon baptised three in the river. A few days later the group at Merthyr was formed into a Company, with eight members and forty attending the Sabbath-school meetings.^{6 2}

Throughout the war years SDA Evangelists strove to reconcile the events taking place in the world, with Biblical prophecies. Some went beyond the bounds of propriety, by linking the fall of Turkey with the end of the world and telling their congregations that the Battle of Armageddon was about to be fought. When it seemed that America would enter the war in 1917, the attention of the SDA world leaders focused on some of the predictive claims of some evangelists. In the Spring Council that year they adopted a resolution to curb some of the utterances by denominational workers. It said:

We urge upon our brethren and sisters throughout the field and especially upon ministers, teachers, and writers, the necessity of safeguarding their public utterances and work from extravagance of speech, unwarranted statements and predictions, and sensational methods.^{6 3}

For Evangelists who had predicted that Turkey would be driven out of Europe and would establish a new capital in Jerusalem, the events which culminated in the capture of Jerusalem by the British on 10 December 1917, came as a devastating blow. Up to that time most SDA's had total confidence in the commentary on the prophet Daniel written by Uriah Smith. They believed that as a fulfilment of the prophecy in the eleventh chapter, the Turks would make Jerusalem the centre of government. Much discussion ensued within the denomination over the next few years and in consequence dogmatic predictions of unfulfilled prophecy declined.^{6 4}

Evangelism continued on a small scale in Wales throughout the war years. In Swansea, L.F.Langford and Miss D.Moseley had a good response for their efforts. Langford was called to West Africa in 1918 and was replaced by R.S.Greaves, a returning missionary.⁶⁵ The Shrewsbury - Wellington district saw W.H.Musgrave and Miss M.Lenanton join forces to expand the membership after a short campaign at Oakengates.⁶⁶ A small group of converts attended services at the home of Musgrave until he departed for Skewen in 1918 to work with R.S.Greaves. With the end of the war, came the end of the Presidency of A.E.Bacon who was bringing his evangelistic endeavours to an end in Wales, at Pontypridd. When the war was over, a new generation of evangelists appeared in Wales.

Several new converts were added to the churches in the Wellington, Shrewsbury and Oakengates areas of Shropshire after a short crusade by D. Morrison, helped by W.W. Armstrong and Miss L. Cooper.⁶⁷ Morrison then moved to Newport and began a campaign in the new church building there, in May 1922. By August of that year, 19 candidates came forward for baptism and were admitted into membership at the annual conference session.⁶⁸ Morrison then departed for Hereford and commenced a series of services in the Pavilion, St.Owen Street, on 14 January 1923. Two hundred were present at the first meeting but Morrison was to comment, "This is a cathedral city and although I have laboured in towns in Scotland, England and Wales, yet I find

the people here seem more reserved than in any other place I have been." Opposition came from the clergy and and he was turned out of the hall where he held services.^{6 9} The Baptismal service for the eight converts was held in a stream at Clehonger, three miles from Hereford.

Opposition to evangelism, soon after the First World War, came from several sources. These were outlined by W.H.Meredith in a report on Wales, to the delegates at the British Union Conference Session in 1924 when he said:

There has been much unrest caused by changes and other things which have had a disquieting influence on our work. The political situation of Wales has changed in the last few years from an almost united Liberal position to the Labour Party side, and the tendency towards extreme views makes the territory a hot-bed of controversy and strife. These things seem largely to possess the time and minds of the multitude and make it hard for our workers to get the attention of the people long enough to reach their hearts. Again, the religious conditions of the Principality do not tend to help the people towards the truth for the last days. The ministers have great influence in the churches and wherever we seek to get a foot-hold the people are warned against us. Calvinism holds the hearts of a large number of the churches. Modernism is getting a firm position among the younger ministry and the tendency is to ridicule those who dare to stand foursquare on the good old Book.^{7 0}

Meredith's remarks were prophetic, and a greater effort was needed in subsequent years to try and maintain a presence in Wales. Already, there were signs that the post-war work was running into difficulties. Converts between 1922 and 1924 had numbered forty-five, but due to transfers to other parts of Britain, and deaths, membership figures did not alter. At

the Conference, Meredith appealed for funds to enable the evangelists to hire larger halls for services.⁷¹

From the end of the first decade of the century, Cinemas began to appear in the cities and towns of Wales. They were places the owners were pleased to rent out on Sunday evenings and SDA evangelists soon took advantage of the opportunity to use good, often new, halls. The Picture House in Clifton Street, Cardiff became the venue for a series of "Free Lectures" by O.M.Dorland, which began on 24 February 1924. Attendances over a six week period averaged 225.⁷² On 4 May 1924, the Olympia Cinema was hired in Cardiff so that L.W.Barras could speak on "The World's Mad Gallop-Has God let go of the Reins?" An audience of 1,500 listened, spellbound, to this guest speaker who had been, since the beginning of the year, conducting the biggest Seventh-day Adventist Campaign ever held in Britain, at the Rink Cinema, Finsbury Park, North London.⁷³ The meeting in Cardiff produced over two-hundred names of interested people for Dorland and his helpers. Dorland followed up the interests and began a campaign at the Cory Hall on the 19 October, where he had an average attendance of 475, which reached a peak of 800 when he spoke on "The State of the Dead." Wednesday evening meetings were attended by between 65 and 125 interested persons.⁷⁴ Much publicity was given by the South Wales Echo, to the services at the Cory Hall and by December there were reports of large numbers of people attending the meetings. In a similar way, the campaign at Swansea that year, attracted

between 350 and 600 to the services held by S.F.Tonks. He and his helpers were kept busy visiting over 600 people in the town. At the end of November Tonks, baptised 14 converts in a service held at the Public Baths.^{7 5}

During this period, the longest running, and most productive campaign ever to take place in Wales, was conducted at Newport, by A.F.Bird, between October 1926 and the end of March 1929. The campaign established the Newport Seventh-day Adventist Church on a firm foundation. Over fifty converts were added to the denomination and several subsequently played a role in the future of the church in Wales.^{7 6}

An analysis of the sermons preached by A.F.Bird during this campaign at Newport shows that he encompassed the whole range of Seventh-day Adventist Biblical teaching. The content may be divided roughly into twelve groups of subjects. As a percentage they may be represented in this order:^{7 7}

(1) Studies in Revelation	20%
(2) Life after Death	14%
(3) Salvation	13%
(4) Reformation and the Papacy	10%
(5) The Bible	9%
(6) The Sanctuary and the Judgment	8%
(7) The Second Coming	7%
(8) The Jews and nature of the Church	6%
(9) The Sabbath	5%
(10) Predictive Prophecy	4%

(11)Sin and Evil	2%
(12)Creation and Evolution	2%

There was obviously an emphasis on eschatology and prophetic interpretation but he only spoke directly on the 'Second Coming of Christ', seven times, and the 'Seventh-day Sabbath', three times. Most of Bird's references to these subjects came indirectly from his sermons on prophecy. It is interesting to note the number of times he spoke on Life after death. There was great interest in this topic following the First World War and it was still a subject which attracted large numbers of the public, ten years later. When in the middle of 1929, Bird was sent to North Wales, he summed up his work at Newport for the readers of The Missionary Worker. He wrote: "A little over two and a half years ago we entered Newport, Mon., with trepidation, wondering what experiences awaited us there; now we bid adieu to the warm-hearted and zealous church, which we have seen grow by the addition of fifty-nine souls...I cannot express in words my deep gratitude for the happy fellowship and loyal support which the church in Newport has given to me... Now as we begin to pioneer the way along the north coast of Wales I am greatly encouraged to know that down in the South, on the banks of the Usk, there is a praying church continually holding up our hands until the battle is won for God."^{7 8}

After searching from Rhyl to Caernarvon, for a suitable hall, Bird began a public campaign in Rhyl Town Hall on 13 October 1929. For eight weeks the average attendance was

101.⁷⁹ When Saturday services commenced there was an average attendance of 19. He had no response to his advertised meetings in Prestatyn and Abergele. Not one person came to the meetings at Prestatyn in five weeks. This led him to comment:

Whether it is the fruit of Calvinism or not the fact is, these people are coldly indifferent to anything outside of their own faith. Nothing can induce them to leave their chapels on Sundays, or week nights, for almost every weeknight has either its prayer meeting or its class-meeting. In other parts of the world people are dissatisfied with organized religion, but not so in North Wales; the people here are very religious.⁸⁰

When Bird began a campaign in Colwyn Bay the following year, he experienced considerable opposition from the other denominations, but this only served to advertise his services.⁸¹ M.C.Murdoch and Miss D.Brown followed up the work done by Bird at Rhyl and by the end of 1930 a Company of 12 believers was established in the town. Writing about the work of Bird, H.W.Lowe said it was hoped that by means of an English preacher a foot-hold be gained in North Wales that might lead eventually to a strong Welsh work.⁸²

Evangelism was not halted through the years that saw a reduction in the salary of ministers, and a severe reduction in the money available for advertising. M.C.Murdoch began a campaign at Swansea and paid his own expenses.⁸³ At Shrewsbury in 1932, A.F.Bird's was short of money with which to advertise the services. Other means must have been used because it was reported that a 'number of people were attending the services. An appeal was made in the Church

papers for support from the membership, so that full time evangelism might continue throughout the Principality and the border counties.⁸⁴

Evangelism continued in the south and campaigns commenced in Risca and Barry in October 1932. At Risca, 500 attended the opening meeting and the evangelist M.C.Murdoch received 175 requests for literature. At Barry, the meetings were attended by an average of 500 people each week. Over 200 people asked for studies in their own homes. George D King and Miss A.Anderson were kept busy visiting many homes in Barry. The depression undoubtedly led to so many people searching for answers to the world's problems.⁸⁵

In the early nineteen-thirties, many evangelists reported the numbers attending the first night of campaign meetings. Murdoch reported 1,200 present at the opening night of a campaign in the Drill Hall, Abertillery on 29 October 1933.⁸⁶ The following week he reported an additional 200 who stood throughout the service. At Merthyr Tydfil, in November 1933, over a 1,000 attended the opening night of a campaign conducted by W.G.Nicholson.⁸⁷ The high numbers of people attending these public services continued throughout the thirties. Between 1934 and 1936, campaigns were held in Merthyr, Abertillery, Wellington, Connah's Quay and Leominster.⁸⁸ Over 1,200 attended the services at Port Talbot, in 1934, where W.J.Cannon proclaimed the teachings of Seventh-day Adventism even though he experienced much opposition from the young Dr.M.Lloyd-Jones.⁸⁹ When

W.G.Nicholson began services in the Tredegar Hall Cinema, Newport, on 3 February 1935, between 600 and 700 were at the opening night and the numbers increased to 800 the following week.⁹⁰ Just a handful of converts entered the Seventh-day Adventist denomination following these campaigns but the public services continued in 1935, in both North and South Wales at Flint, Denbigh, Bridgend, Caerphilly and Tonypandy. In spite of all the good attendances the number of converts was small but the flow of members into the church continued at a steady pace.

From 1910 to 1934, the gain in membership had been small. From 241 in 1910 the membership had grown to 446 by the end of 1934. The aim expressed in the annual conference that year was that they endeavour to pass the 500 mark by the end of 1935.⁹¹ The gains seem small after the large amount of effort put forward by the Evangelists and Colporteurs of the denomination.

1. BOAN. pp.59-62, 123-155.

2. BOAN. pp.146-148.

3. J.H. Hay, The Origins of the Liberal Welfare Reforms. 1906-14, pp. 54-57.

4. M.W., 16 January 1911, p.18.

5. Miss D. McDougall, M.W., September 1911. p.157.

6. A.E. Bacon, RH. 30 April 1914, pp.14-15. A.E. Armstrong M.W., 1914, pp.50-52.

7. M.W., Sept. 1919, p.1. There were two reports from the Committee on Territorial Re-arrangement, Ibid. pp.16-17. Also H.D. Clarke, M.W., November 1919, pp.10-12.

8. M.W., 3 Nov. 1920, p.6. Constitution of the Welsh-Midland Conference. MW., 7 August 1921, p.12.

9. M.W., 3 October 1924, p.3.

10. M.W., 24 August 1928, p.6. Report on British Union Conference Session in Birmingham.

11. BOAN. p.160.
12. F.M.Wilcox in Seventh-day Adventists in Time of War, pp.57-65.
13. BOAN. pp.162-163.
14. N.Z. Town, RH. 22 October 1914, p.12.
15. Quoted in H.H.Kramer, The Seventh-day Adventist Reform Movement, p.8.
16. L.H. Christian, RH. 8 June 1930, p.141.
17. L.R.Conradi in Zionswaecher 20 March 1920.
18. See Kramer Op Cit. and SDAE. pp. 1332-1333.
19. The cause of the dissension was the rejection of F.Charles as Elder of the Bargoed Church. His supporters joined him as adherents to the German Seventh-day Adventist Reform Church. Mrs. Lily Matthews of Penpedairheol, a sister of F. Charles, said that her brother coveted the position of Elder. She did not leave the main body of the denomination and disagreed with her brother when his action caused the demise of the local Church.
20. J.W. Graham in Conscription and Conscience, (CAC) p.221.
21. Ibid.
22. CAC., pp. 110-154.
23. Several authors described the Tribunal System. See CAC., pp.68-109. David Boulton, Objection Overruled, pp.123-140. Much information can be gleaned from the clandestine paper The Tribunal, bound copies to be found in the Bodleian Library, Oxford.
24. See CAC., pp.344-352 on Statistics. Parliamentary Debate, Official Reports, 5th. Series LXXXI, 6th session of 30th Parliament p. 120; LXXXIII p.6.
25. D.Boulton Op. Cit. p.139..
26. M.W., August 1917, pp.82-83. See also Exeter Express and Echo, 24 May 1917 and, Devon and Exeter Gazette, 25 May 1917.
27. CAC., p.152.
28. The Tribunal 4 April 1918, pp.1,4. M.W. July 1916, pp.74-75, CAC., pp.152-153. Boulton, pp.158-162.
29. Also D.Porter, A Century of Adventism in Britain(ACAB), Chapter on War. pp.16-18.
30. H.Bull in telephone conversation, and N.Robertson, minister in Cornwall from conversation with Charles Meredith.
31. CAC., p.250.
32. Ibid.
33. Parliamentary Debates, 5th Series, CVI, p.661. and CVIII, p.480.
34. M.W. 21 Dec. 1923, p.6. M.W. 23 March 1923, p.4. M.W. 20 April 1923, p.3.
35. O.M.Dorland, M.W., 13 August 1926, p.6.
36. O.M.Dorland, M.W., 26 August 1927, p.7.
37. F.A.Spearing, M.W., 6 April 1928, p.3.
38. M.W. 11 Jan. 1929, pp.5,6.
39. H.W.Lowe, M.W., 10 Jan. 1930, p.4. H.W.Lowe, M.W., 9 Jan. 1931, pp.4,5. H.W.Lowe, M.W., 8 Jan. 1932, p.2. G.D.King, M.W., 13 Jan. 1933, pp.2,3.
40. H.W.Lowe, M.W., 20 Feb. 1931, pp.1,2.
41. H.W.Lowe, M.W., 29 Jan. 1932, p.6.

42. G.D.King, M.W., 22 Sept. 1933, p.6.
43. F.R.Edwards, M.W., 27 Dec. 1935, p.4.
44. D. Porter, ACAB. p.26. .
45. D.Davies, M.W., 26 Jan. 1923, p.4.
46. J.H.Parkin, M.W., 16 Nov. 1923, p.6.
47. M.W., 7 May 1927, p.6-7. MW., 16 July 1926.
48. D.Davies, M.W., 7 Aug. 1931, p.12., W.H.Meredith, M.W., 29 July 1927, p.4., H.W.Lowe, M.W., 15 May 1931, p.2.
49. D.Davies, M.W., 7 August 1931, p.12.
50. C.L.Kelly, M.W., 13 July 1934, p.6.
51. C.L.Kelly, M.W., 14 June 1935, pp.6,7.
52. C.L.Kelly, M.W., 14 June 1935, p.6. The People who were later to call themselves Jehovah's Witnesses were in turmoil in 1925 when Judge Rutherford's predictions did not materialise. He had predicted that the Kingdom of God would be established in Palestine in 1925; that Abraham, Isaac and Jacob would be resurrected and prepared a house for them called Beth-Sarim in San Diego, California. The resurrection of these patriarchs was predicted in Rutherford's famous book Millions Now Living Will Never Die. Rutherford's failed predictions caused three-quarters of the members to leave the movement in 1925. See E.B.Price, God's Channel of Truth--Is It The Watchtower, pp.21-21. It took a long time for the movement to recover and almost another ten years before they started to compete with Seventh-day Adventist Colporteurs in Wales.
53. Ibid.
54. M.W., July 1910, p.105.
55. The South Wales Echo 22 Feb. 1913 and in the same paper each Saturday until 31 May 1913.
56. M.W. 21 April 1913, p.59. H.E.Armstrong, M.W., 28 July 1913, p.114.
57. M.W. 21 April 1913, p.60.
58. RH, 30 April 1914, p.14, A.E.Armstrong and A.E.Bacon, M.W., 6 April 1914, pp.50-52.
59. The Mountain Ash Post (Life from 1914-1919 only.), reported the debate between Nicholls and the Spiritualists. The venue was the Workmen's Institute, Mountain Ash. The Spiritualists imported opposition speakers from Pontypridd and, due to the publicity, large crowds sought admittance to the meetings. According to one man who attended the meetings; Nicholls presented the best arguments in the debate. See The Mountain Ash Weekly Post, Saturday 10 January 1914, p.3. also 17,24 and 31 January on p.3, and 7 February pp.3-4.
60. H.D. Clarke, M.W. April 1915, pp.28-30.
61. At Merthyr Tydfil the modern industrial world began in earnest, about 1745. All the early experiments in the mass production of iron, and eventually steel, took place within a five mile radius of the town. As specialists in the production of iron, the town provided the first rails to cross the United States and also the rails for the Trans-Siberian Railway. For many years Merthyr Tydfil was the largest town in Wales. It was the first town to send a Socialist Member to the House of Commons when Keir Hardie was

elected in 1900. See The Merthyr Express. Each week from 30 September 1916 to the 20 January 1917 on page 6.

62. F.E. Powell, August 1918, p.7.

63. See H.B.Weeks, Adventist Evangelism in the Twentieth Century, p?

64. Ibid.

65. M.W. Feb. 1917, p.11.

66. Ibid.

67. D. Morrison, M.W. May 1919, p.2. In December 1919 Missionary Worker Morrison said that W.W. Armstrong had worked with him. p.5.

68. M.N.Campbell, M.W., 19 April 1922, p.5., M.N.Campbell, M.W., 20 Sept. 1922, p.5.

69. D.Morrison, M.W., 23 Feb. 1923, p.4.

70. M.W. 5 Sept. 1924, p.5.

71. Ibid.

72. The South Wales Echo, Saturday 23 Feb. 1924, Back page, O.M.Dorland, M.W., 2 May 1924.

73. H.D.Clarke, M.W., 30 May 1924, p.3. See also ACAB, pp.20-21.

74. The South Wales Echo, 18 Oct. 1924, p.7, gave this introduction to the services. "On Sunday 19 Oct. at 6.30, Pastor O.M.Dorland will commence a series of entertaining and instructive Bible Lectures at the Cory Hall. The first topic presented will be: Will the League of Nations Discover a way to Peace. This question will be dealt with by the speaker in a clear and convincing manner, and it is hoped that this interesting and enlightening discourse will attract many people." (Probably a press release by Dorland.)

75. R.A.Freeth, M.W., 26 Dec. 1924, p.5.

76. Meetings were advertised on the front page of The South Wales Argus from 31 Oct. 1926 to 24 March 1929.

77. During the two and a half years Bird was in Newport, adverts in The South Wales Argus failed to appear on only seven occasions and, the title of the discourses failed to appear in five other advertisements. Other information on Bird supplied by H. Baker, Elder of Newport SDA Church.

78. A.F.Bird, M.W., 23 Aug. 1929, p.7.

79. A.F.Bird, M.W., 18 April 1930, p.2.

80. Ibid.

81. H.W.Lowe, M.W., 31 Oct. 1930, p.5.

82. Ibid.

83. H.W.Lowe, M.W., 11 Dec. 1931, p.6.

84. G.D.King, M.W., 29 July 1932, p.2.

85. G.D.King, M.W., 4 Nov. 1932, p.3., Also M.W., 2 Dec. 1932, p.6.

86. G.D.King, M.W., 17 Nov. 1933, p.2.

87. Ibid.

88. Ibid., Also G.D.King, M.W., 9 Feb. 1934, p.4.

89. G.D.King, M.W., 16 Nov. 1934, p.2., M.W., 25 Jan. 1935, p.6.

90. G.D.King, M.W., 22 Feb. 1935, p.4.

91. G.D.King, M.W., 31 May 1935, p.4.

Chapter 4.

Expansion and Theological Development 1936-1960.

There were few indications in 1936 that there would be an end to the depression. It was not until the middle of the Second World war that the economy of Wales began to revive and there was evidence of a rise in prosperity among the members of the Seventh-day Adventist church. At the half-way stage of the war, it was obvious from the reports in BAM that Adventists were once again contributing more money to support the cause in Wales. However, from such a small membership there were insufficient funds to build or acquire acceptable places in which to worship.

When it was recorded in 1937¹ that there were twenty Churches and Companies, it hid the fact that most of the congregations met in hired halls or in the homes of members. It was a situation which had existed since the entrance of the denomination into Wales. Like the Tabernacle in the wilderness, some congregations moved to a new location every few years. Such was the problem, that they often worshipped in squalid buildings, converted stables, or sheds, hid from the main thoroughfares. From the beginning of the 1920s, despite the economic problems, a search began for representative places in which to worship. Eventually, came the establishment and consolidation of the churches in Wales and the Border Counties.

The earliest list recording places of worship, appeared in The Missionary Worker in 1916. It revealed the fact that the congregations in Abergavenny, Llanelly Hill, Pembroke Dock, Shrewsbury and Wellington, worshipped in the homes of members. In Aberdare the congregation worshipped alternately in two homes. At Pontypridd and Cardiff the congregations met in houses converted into Mission Halls. The Mission Hall in Bargoed was a converted stable. Only the Church in Porth called their place of worship a Seventh-day Adventist Mission Hall. The congregations at Mountain Ash, Newport, Oswestry, Rhosllanerchrugog and Swansea met for services in hired halls.² By 1922, S.D.A. halls were leased in Ynyslwyd Road, Aberaman, by the Aberdare congregation; in Gwerthoner Place, Gilfach, Bargoed, and in Ebbw Vale. The move to erect buildings began gradually in the early part of the century.

At Blaenavon, the members erected their own chapel in Llanover Road, during the First World War. This was the first building the denomination erected in Wales. It remained within the denomination until 1950 when it was sold to a congregation of the Apostolic denomination.³ The congregation in Newport met for a number of years at the Constance Street Mission Hall. After the First World War it was decided that a representative place of worship be erected in Chepstow Road. The church building was ready for the first meeting on Friday 24 March 1922. The regular dedication of the building was deferred until it was free of debt. It was the opinion of the British Union President that it was good to see such churches

built, but that he would caution against such an undertaking, unless there was at least half the money available before work began.⁴ In spite of the adverse financial situation between the wars, some congregations were determined to acquire buildings so that they could establish the work of the denomination in a particular area. At the height of the depression, in 1932, a church building was bought from the Methodists at Barry Dock.⁵ Much of the money was raised locally, even though the congregation had previously appealed to the membership in Britain for financial support. Delight was expressed by Welsh Mission Superintendent, G.D.King, over the purchase, for he felt confident that it would be the beginning of 'a strong forward movement' in that part of Wales.⁶ A shortage of money during the inter-war years, discouraged congregations from incurring debt, so, many congregations continued to worship in hired halls.

When the Swansea congregation acquired a property on the eve of the second World War, the members pledged and raised sufficient money to enter the "House of Prayer" free of debt. The minister of the church in Swansea wrote:

November 5th. 1938 will be a date long remembered by the believers in Swansea. For on that day the first services of Sabbath School and divine worship were held in the Lecture Hall of our newly-acquired church property, situated at Gower Road, Sketty Cross. For twenty years(sic), if not more, the Swansea churchmembers have eagerly and longingly hoped for a sanctuary of their own where their services might be held in peace and quietness. And with the foresight and capable leadership of earlier years they began to acquire a building fund. Quietly and steadily it grew until we felt we had a golden egg of sufficient size to warrant our making application to our ever friendly British Union Committee for their sympathetic council and help...The

present property, which is located in an excellent main road thoroughfare in one of the best parts of town, and yet undisturbed by the traffic noise.

The main building- in which we hope to install a baptistry, a pulpit, and seating accommodation, then to redecorate- will seat from 250 to 300 people. The Lecture Hall at the rear, and which we are using for church services, will hold another fifty or more. There is, in addition, a fine kitchenette, suitable offices, and a very useful upstairs vestry.⁷

The service of dedication was held on 13 May 1939 for this building which had been purchased for £900. His Worship the Mayor of Swansea, Councillor David Richards presided at the service of dedication. In his speech the mayor said that he was glad to have a share in any service which was to the glory of God. He said that to him the service was a welcome relief from the strain of civic life and hoped that there would soon be a spiritual revival in Swansea and throughout the Christian world.⁸ Throughout the war years no further steps were taken to provide places of worship. It was another ten years before the search for a representative place of worship for the Cardiff congregation ended.

It was F.S.Jackson who found the property in the city of Cardiff for the denomination. In 1949 the annual meetings were held in St.Paul's, Cowbridge Road, Cardiff, Soon after, it was announced in the BAM that St.Paul's Congregational Church, was to become the property of the Cardiff Seventh-day Adventist Church and thanks were given for the many friends throughout the world who had made the historical announcement possible.⁹ Because of the Trust Deed relating to St.Paul's, it was

necessary to ask the consent of the Charity Commission for the sale to take place.

Permission to sell the property was granted by the commissioners and in spite of offers from a local Dramatic Society, and the Jews, it was sold to The Seventh-day Adventists. There had been a certain amount of bomb damage to the rear of the building, but the War Damage Committee agreed to pay £300 for immediate repairs. It was also necessary to install a baptistry and renovate and electrify the pipe organ. The dedication service took place on 14 October 1950. Those present included, W.H.Meredith, O.M.Dorland, G.D.King and S.G.Hyde (all former Superintendents of the Welsh Mission and also ministers at Cardiff).¹⁰ The purchase of this church at Cardiff was the beginning of a determined attempt to house all the congregations in Wales in their own properties. Under the dynamic leadership of J.M.Howard there was a distinctive move away from the wandering house fellowships, and hired halls, to established, Church owned buildings.

In North Wales, a permanent home was found for the Rhyl Church at Albert Villa, a ten-roomed residence with grounds which would provide room for expansion. Following work undertaken by the members, a sanctuary seating about a hundred people was constructed on the lower floor, and five upstairs rooms were set aside as a residence for the minister. One of the members donated the proceeds from the sale of several houses to help towards the purchase of the property. This property was bought in 1951 but the building was not dedicated

until 13 June 1953.¹¹ This building still remains, a lonely outpost for the Seventh-day Adventists on the North Wales coast. In South Wales, the number of church buildings grew steadily. In 1953 it was the turn of the Treallaw congregation in the Rhondda valley to receive support for the purchase of a permanent home.

The minister, D.Chesters wrote in the BAM,:

"The weekend 12 and 13 June was to many people just like any other; but to our brethren and sisters in the Rhondda valley it was distinctly different for they had waited for so long. A few of the members can recall the history of this church when Adventism was in its infancy in the Rhondda Valley. Since those days our faithful members have had many meeting places. It began with a tent effort conducted by Brother Penrose and since those days they have met in Glynfach Hall (Porth), then in a shop, then in a garage, then in a Labour Hall. We now have a beautiful church which will comfortably seat over sixty persons."¹²

Chesters added that the building they had bought had been neglected 'ventilated freely due to lack of glass in the window frames and woodwork which had long disappeared'. Many helped in the renovation and reconstruction of the interior, but delays were caused because of the slow action of the local Council. It was 1957 before the debt on the church was liquidated. The dedication service was conducted by W.W.Armstrong, assisted by M.C.Murdoch and H.Bull on 25 May 1957. Attention that year was also focused on the Aberdare valley where the congregation had grown considerably after a series of evangelistic campaigns.

Aberdare's new church and evangelistic centre was first used for worship on 30 March 1957. A large house had been purchased in the centre of the town. A residence for the minister was provided in the rooms above a hall created from the rooms on the ground floor. A youth hall was later constructed in the basement.¹⁴ Although the Aberdare congregation had been previously housed in a building at Aberaman, it was felt prudent to allow the lease of that hall to lapse so that a house close to the centre of town could be purchased.¹⁵ In the 1950s, the purchase and conversion of houses, was deemed the easiest way to provide places of worship. So in 1960 a house was acquired at 71 Osborne Road, Pontypool and converted in a similar manner to the Aberdare building.¹⁶

Reporting on the opening service at Pontypool, Dr.T.J.Gallivan said that the history of the congregation there had followed a pattern all too well known throughout the denomination's experience in Wales. He said that the members had 'wandered from the house of one member to another, and from chapel vestry to pensioners club-room'. The opening service was on the 11 June 1960 and the resident minister, G.E.Marshall, announced that he was speaking for the first and last time in the new building before his departure to a new sphere of work.¹⁷ The church at Pontypool was formed from an amalgamation of the company of believers in the town and the remnants of the membership from the church at Blaenavon. While buildings were acquired in several places during this period,

the building at Blaenavon was sold in 1951 and the proceeds went to pay for the building of a Youth Hall in Cardiff.¹⁸

Greater emphasis on the needs of the youth of the denomination resulted in the building of other youth halls in Wales. A new Youth Hall was built alongside the church in Newport and was officially opened on 21 February 1952. The presence of so many representatives of youth organizations at the opening ceremony, gives credence to the view that the contribution of Adventist youth was known and respected in the town.¹⁹ A similar situation existed in Barry, where the denomination decided to add a Youth Hall to the church, in 1960.²⁰ Indeed, greater emphasis appears to have been given to the youth as the century progressed.

Youth Work.

From the ranks of the young people, the denomination sought to establish the work in Wales. It was stated in a conference at the Cory Hall in Cardiff, in 1913, that a recommendation should go out to all conference workers and elders that they encourage young people of promise, to take advantage of every available means to secure an education at the Stanborough Park Missionary Training College.²¹ Because they believed that the youth were their greatest asset, attention was drawn to the scholarship plan which enabled young people to pay their way through the college. At another conference in the Cory Hall in 1917, the youth were encouraged to study Bible doctrines and take part in the Standard of Attainment Examinations.²² Continually urged to attend the

Training College, the Welsh youth responded in the early 1920s. Due to the encouragement of John Ford from Pontypridd (a teacher at the college), two future missionaries, Mary Ford and Gilbert Lewis, entered the college in 1923.²³ A small steady stream of young people from Wales continued to attend the college throughout the century. Unfortunately, few returned to work in the country of their birth. What was to be Wales's loss became the World's gain as many of the youth were to make a significant contribution to the work of the denomination in other countries. Some stayed at the college for a few terms before returning to their home churches in Wales, often becoming leaders in the various congregations.

In the youth societies in Wales up to 1932, the emphasis was on Standard of Attainment Studies, Reading Course and Bible Year Work. Outreach programmes took the form of selling literature and distributing advertising brochures for evangelistic campaigns. Generally, the youth societies supported the activities of the churches, as at Cardiff in 1930, where they raised money for the church building fund, by giving a public concert.²⁴ However, in 1932, on the twenty-fifth anniversary of the organization of Missionary Volunteer societies, it was decided that a camp would be held on Glan-y-avon Farm at Clarach Cove, near Aberystwth.²⁵ This was the beginning of an important aspect of Seventh-day Adventist youth activity in Wales which has continued to the present. Welsh youth thereafter, took part in the camping activities of the North or South England Conferences.

Just prior to the second World War there were a few notable developments in the youth work. In 1939 there were signs of more and more Welsh youth entering the professions. That year three young people began studies at universities; Morfydd Jones at Exeter; Doreen Hyde and David Phelps at Cardiff.²⁶ Concern was expressed for the youth, at the Welsh Annual meetings at Cardiff, in 1939, and it was recommended that in every church in the Mission 'plans be laid to gather the young people between sixteen and thirty into the senior M.V.Society and those from six to fifteen into the junior M.V.Society'. Further, it was recommended 'that special attention be given to the training of youth and children in the Progressive course studies and in particular, to the preparation of suitable candidates for baptism'.²⁷ Many of the plans for youth activities were laid to rest for the period of the war, but the denomination came out of the experience determined to use the youth in the continued proclamation of the Gospel.

In the British Union Conference in 1946, S.G.Hyde reported on the youth work during the ten years of his Superintendency of the Welsh Mission. He said that ten youth from Wales had attended the denomination's College and six more were applying to attend in 1946. Of the ten, four had entered the work of the church, two had become teachers in Secondary Schools, three had entered the nursing profession. Among the youth in Wales, one was at a teachers' training college and two were studying to become doctors. Among the

small youth membership, there was indication of upward social mobility, a move out of the era of poverty, to a reclassification in the social status of members in Wales.²⁸

Following the war years the British Union Conference turned to an Australian, E.L.Minchin and asked him to be the director of the youth work. He was also asked to take on the leadership role in the Welsh youth work. Minchin's first impact on the Welsh youth came between the 7 and 14 January 1948, when he visited the Principality and held special services in Shrewsbury, Hereford, Newport, Swansea, and a large district Rally at Cardiff.²⁹ In August 1948, he organized a Youth Congress in London, which was attended by a party of young people from Wales. In 1949 Minchin became the Camp Master of the first Junior Camp at Oxwich Bay on the Gower peninsula; a precursor of many such camps to be held in Oxwich.³⁰

Not only were there to be camps for Welsh youth, but from the end of the war both the North and South England Conferences established camps for their young people, in Wales. The North England Conference organized a temporary camp at Dinas Dinlle, near Caernarvon, and then a permanent site at Aberdaron on the Llyn Peninsula, was established. The South England Conference established a temporary camp site at Greenaway Farm, Oxwich. Both Junior and senior youth camps convened at Oxwich for almost forty years. Prior to this, the Second World War had its effect on Welsh SDA's, and particularly on the youth.

On the 14 April 1939 an article appeared in the Messenger entitled "Adventists and the Crisis".³¹ It was a response to the concerns of Adventists who saw once again the appearance of war, with all the attendant problems for the younger members of the denomination. Readers were reminded that the leaders of the denomination in Britain had made a statement to the Prime Minister on the 3 March 1935, on their attitude to war. The letter was acknowledged on the 13 March 1935 by the Prime minister's Office. The letter sent to the Prime Minister said:

We beg respectfully to draw attention to the following resolution passed today by the Executive Committee of the British Union of Seventh-day Adventists. As a Christian church, believing in the undiminished authority and perpetuity of the moral law, given by God himself in the Ten Commandments, we hold that we are thereby forbidden to take part in combatant service in time of war.

We recognize that all governments are ordained of God, and that such governments, in the exercise of their legitimate functions, bring the blessing of order, justice, and safety to their people, should receive the loyal support of their citizens at all times.

Obedience to the law and government, where there is no conflict with the law of God, we hold an essential Christian duty and the various organizations of our work in all countries whole-heartedly offer consistent loyalty to the government under whose jurisdiction they operate. While we have always held, as a denomination, the noncombatant position in relation to War, which was recognized in all parts of the British Empire during the Great War, we hereby, in this time of peace, reaffirm our position on this matter so that, in the event of any future outbreak of hostilities, there may be no question as to the sincerity of our convictions.³²

In the letter sent to His Majesty's Government on the 4 May 1939, these sentiments were again recorded and a further statement included, which said:

We trust that as His Majesty's Government has already respected the Sabbatarian beliefs of Seventh-day Adventists in the Factory Act 1937 and the Shops (Sunday

Trading Restrictions) Act 1936, they will in the present national emergency again respect their sincere convictions, both as to military service and Sabbath observance.³³

Adventists were reminded in the BAM, that if they claimed exemption from taking human life they 'should be fully prepared to render unsparing, efficient service in a non-combatant capacity'. Those eligible for military service, were given a card with the statement sent to the Prime Minister's Office printed on one side, and on the reverse side, an acknowledgment that the bearer was a member of the denomination, 'In good standing'. A register was kept at the denomination's headquarters in Watford of all who had been issued with such cards. All members were also asked to register with the conference office, their participation in national services, such as, A.R.P. Warden, St. John's Ambulance or Auxiliary Fire Service.³⁴

Seeing that war was inevitable, the denomination's food company, Granose Ltd., began to advertise "National Emergency Supplies" in the BAM. The advertisement said, "In connection with the recent Government announcement advising house-wives to accumulate reasonable stores of essential foods, Granose Foods Ltd. has made arrangements for special parcels at attractive prices. These consist of our standard products enclosed in a sealed metal container to be sent post free to addresses in Great Britain." In providing metal containers the company sought to prevent the food being contaminated should the enemy use poison gas.³⁵

Reports in the church paper indicated that a number of members had qualified after taking examinations in fighting gas attacks. Fortunately their skill was not required but soon, reports appeared in the church paper, on air raids in Wales. Some of these reports were guarded or censored, but this did not prevent S.G.Hyde from sending in regular reports to the BAM. He reported in September 1940, that 'Wales had been subjected to bombardment for three months. Particularly in the places where we have our four largest churches'.³⁶ In January 1941 he reported that Cardiff had 'a real "Blitz", after having many small "Blitzes" since the fall of France'. He said that he was glad to report that although the havoc was severe, the members and their homes escaped damage. Thanks were given to God for His protection of the membership and for 'means of grace to live through such trying times'.³⁷ In an obviously censored report in August 1941 Hyde said:

Not very long ago one of our towns[Newport] was sharply attacked one night, and the area most severely damaged contained the church building which housed the largest congregation in the Welsh Mission. Just a stone's throw away from the church came devastation and death. The church was damaged, but considering its close proximity to the seat of the trouble, escaped miraculously...Brother Jacques, the esteemed church Elder, and Sister Jacques unfortunately, were bereaved, when the latter's sister, her husband, and three of their five children, beside two others, were killed in one of the many houses visited by death and destruction just down the street from the church.³⁸

This report gives an account of the only 'near tragedy' to any church or member in Wales, during the war. Only a few reports on the war appeared after this, that was until 1944

when the attendance of American Servicemen at SDA church services, was mentioned.

At the annual meetings in Hereford in July 1944, some thirty American soldiers led by a Major, attended the services, some of whom made lasting commitments to local girls.³⁹ By February 1945, there were so many Adventist Servicemen from the USA, in Wales, that the General Conference sent Pastor Roy L. Benton on a visit to Cardiff. While there, he baptized a soldier from Texas.⁴⁰ Hyde was pleased with the response of the church members in 'making these overseas brethren welcome and to feel at home'. The war with all its challenges seemed to have brought new life to the membership of the denomination in Wales.⁴¹ Certainly it was in this period that the shackles of depression were thrown off and new life imparted through an infusion of money undreamed of in the inter-war years. Even the public seemed more ready to give support to the missionary work of Seventh-day Adventists.

'Ingathering' is the term used by Seventh-day Adventists for their door to door collection of money from the general public. Formally called 'Harvest Ingathering', the idea of collecting money for missionary work, from the public, began in the United States in 1903. It became official church policy in 1907, and for a number of years members were encouraged to set goals for themselves each year. Early 'Ingathering' practice was to collect throughout the year.⁴² That was until 1934, when conferences and Missions were asked to assign goals for each church. Ingathering targets were given a boost in the

Welsh Mission, when S.G.Hyde became Superintendent in 1936. The total collected for missions that year was £941.⁴³ Hyde promoted this activity of the church, often sending his ministers and Bible workers to places like Bristol to collect money. Throughout his association with the Welsh Mission he urged the members to ever increasing endeavours in the Ingathering Campaigns.⁴⁴

In 1937, Ingathering passed the £1,000 mark with 18 of the twenty companies and churches yielding an average of £2 per member.⁴⁵ By 1940, Wales led all the conferences and missions in the British Isles in the per capita collection of money. Over £2,000 was collected in 1944, giving a per capita of £4 .14s 6d., the highest amount per capita of any territory in the world.⁴⁶ This was called the 'Centenary Ingathering Campaign', to honour the events which took place in 1844. The amount collected had more than doubled by 1959, when the per capita achievement was recorded as £8.⁴⁷ With the establishment of the Ingathering campaign, members seemed to have dropped their inclination to sell literature, preferring the solicitation of money to the vending of magazines and books. This change was reflected in the decline of the colporteur force to just a handful of full-time and part-time workers.

Colporteurs.

Much of the full-time colporteur work from 1928, was borne by two remarkably courageous individuals, namely W.C.Smart and C.L.W.Cooke. Smart specialised in the sale of

the magazine Good Health, eventually selling more Adventist literature than any other colporteur in the world. Cooke specialized in the sale of small books and, though dogged by ill-health, made a success of his occupation even in the years of the Depression. Eventually, in 1948, Cooke was invited to be a minister.

In 1942, another outstanding worker came to Wales in the person of A.W.Howard who became a literature evangelist in Newport. His work contributed to the increase in literature sales that year.⁴⁸ It was reported in the Messenger that three regular, and one part-time colporteurs, and four students had sold £900 worth of literature by 11 July 1942.⁴⁹ Two of the students had sold more literature than any other students from the college, and one was 'doing well in the Rhondda valley, circulating the Welsh edition of Our Day in the Light of Prophecy'.⁵⁰ However, it is quite evident from the reports that the day of the mass involvement by members, in the sale of literature, was over. This does not seem to have been realized by the leadership of the Welsh Mission, who, in 1948, appointed A.Lacey as Literature Field Secretary.

It was the intention of Lacey to encourage the membership to become involved in the door to door selling of literature. He held a series of conventions to that end in 1949, notably at Swansea and Newport, and was able to persuade several to join the ranks of Colporteurs.⁵¹ At a Literature Rally in Shrewsbury, Lacey was supported by J.A.McMillan who called upon the members to "awaken to their sense of responsibility

in this mid-century year and join in 'Operation Door Bell'." Literature sales reached £3,572 in 1949 but the sales became a graph of inflation rather than an increase in the number of items of literature sold.⁵²

With the demise of the colporteur work in general, the monetary value of the sales was reported in the BAM. In his report to the BAM, in October 1952, the new Field Secretary, A.J. Timothy, reported that colporteurs had sold £4,845 worth of periodicals and books between January and August, a gain of £1,805 over the preceding year. Seven student colporteurs had received orders for £4,131 worth of books by the end of August that year. These figures were the result of 10,335 hours work by the colporteurs.⁵³ Student Colporteurs continued to assist the literature sales throughout the 1950s, and a 38% jump took place between 1956 and 1957, when a record £10,955 worth of literature was sold. From 1960, the number of those involved in the full-time, and part-time sale of literature declined rapidly. It seems that the sale of literature as a means of introducing Adventism to the public, had lost its attraction. Other methods of attracting converts began in the 1930s, such as, more sophisticated evangelistic campaigns and later on, the Voice of Prophecy Bible Correspondence School.

During the years of the depression hundreds flocked to the numerous evangelistic campaigns conducted by Seventh day Adventists in the territory of the Welsh Mission. Yet the outcome of such campaigns disappointed both the Evangelists and the members of the denomination. Few joined the

denomination despite the substantial effort by the workers to gain converts. Much was spent on advertising. Halls were hired, often at great expense. Yet the appeal to step over the threshold into the church, often failed to gain a response. Similar problems were occurring at the same time, in the United States and it was there that the idea of a solution, arose in the mind of J.L.Shular.^{5 4}

Most evangelists, like Shular in North America and his contemporaries in Wales, taught a complex system of doctrines as well as a new life style, during their series of campaign meetings. Shular developed what Weeks called "Systematic decision making." Gone was the general appeal for converts to "Follow Christ", instead there was an appeal at every important step throughout the series of meetings. A call was made to the hearers and cards were passed out for them to write down the decision they had made at that meeting.^{5 5} Some were of the opinion that in some way this method short circuited the work of the Holy Spirit. However, evangelists like Shular felt that they were only giving focus to the divine call by using these methods. Some of the leading Seventh day Adventist evangelists in the United States began to see a greater increase in converts joining the denomination. Some of these evangelists went further in developing the content of these calls for commitment.^{5 6} In the years that led up to the Second World War, these ideas were incorporated in the courses on Evangelism, taught at Seventh

day Adventist Colleges around the World and influenced a new wave of graduates who came to Wales.

Evangelists using the newly developed method of systematic altar calls began to work in the Welsh Mission during the War years. They not only used Shular's methods, but preached his sermons throughout their campaigns. Some used a combination of Shular's methods with those of George Vandeman, or some of the methods developed by John Ford and F.D.Detamore, in the United States. In many parts of the world, the methods of these evangelists were demonstrated, in what became known as "Field Schools of Evangelism." One of the first to use these methods in Wales was C.D.Watson, at Pontypridd in 1944.⁵⁷ By the beginning of the 1950s, George Emm and John Freeman were in Wales, using their own combinations of these methods of systematic evangelism. The statistics for this period show a dramatic increase in the number of converts, particularly in the work of George Emm at Swansea and Aberdare.⁵⁸

After doubling the membership of the Swansea SDA Church by means of a series of meetings in 1952, Emm moved to Aberdare. He was joined there by George E. Marshall. Marshall acted as Associate Evangelist and Song Leader. Their combined efforts attracted the attention of The Aberdare Leader which continued to give good press coverage to the campaign, throughout the winter of 1953. Following the first night's programme, Rhiannon Davies, the "Leader" reporter, had this to say:

Will the youth of Aberdare and district respond to religion in a new form, offered to them by young evangelist George Emm and his team, at the Grand Theatre during these winter months? The idea is a good one—modern problems are dealt with in a modern way against the background of the eternal truths of Christian religion...The famous Pendyrus Male Choir, conducted by Arthur Duggan, sang magnificently, and succeeded in creating the right atmosphere of reverence without sombreness in that most secular of places, a modern cinema...There was a surprisingly large number of people obviously under the age of 30 present, and even if they came merely out of curiosity or to listen to the choir, they did stay, if not to pray at least to give the evangelist an attentive hearing. Altogether there must have been about 500 people in the audience.⁵⁹

Throughout the campaign the topics followed a pattern devised by the American evangelists Vandeman and Shular. The first night theme was typical of the first night of a George Vandeman campaign: "The Heavens are Telling—What is God's Message from the Stars to You?" Emm also used various means to attract an audience. The local choirs were invited to participate for the whole month of Sunday services at the Grand Theatre. When at the end of November, the venue for services was changed, to Gadlys Secondary School on Wednesday nights, and Ynyslwyd Secondary School on Thursday nights, Emm began to use films to attract an audience. This method of attraction continued to draw the crowd when a move was made to Ysgoldy Siloa, Aberaman, in December. The pattern of services continued at Ysgoldy Siloa, on Sunday and Tuesday nights, into 1954.⁶⁰

The year 1954 marked the 150th anniversary of the British and Foreign Bible Society and Emm, not wishing to miss an opportunity for publicity, informed the readers of The

Aberdare Leader that he would give a prize to the person who produced the oldest copy of the Bible. All Bibles entered for this contest were displayed in Ynyslwyd School on the 3 June. The oldest English version submitted was printed in 1614, and was in the possession of Mrs.A.J.Williams of Abercynon. Professor E.T.Edwards of Aberdare won the prize for a 1677 Welsh Bible.^{6 1}

Emm's campaigns in Wales were typical of those which gained a new generation of converts to the Seventh-day Adventist cause. The method of evangelism was thorough and the converts from the 1950's became the pillars of the denomination. Later, there were changes in methods used to attract people to the services of the denomination. One of these methods stemmed from the introduction, into Britain, of the Voice of Prophecy Bible Correspondence School.

The School originated from the work of H.M.S.Richards, who began preaching occasionally, over the local radio in Fresno and Bakersfield, California, in 1926. By 1930, Richards was convinced of the necessity for regular broadcasts to the millions of listeners throughout the United States. The response from listeners was so overwhelming, that by 1942, Seventh-day Adventists were using this method of promoting their Faith from coast to coast in North America. After a month of coast to coast broadcasting, 2,000 people had enrolled in the Bible Correspondence School. Soon, courses were provided in Braille, Spanish and German. In 1947 Radio

Luxembourg began to broadcast the Voice of Prophecy programmes in six languages, to the whole of Europe.^{6 2}

In Wales, the programmes were heard each week as the Rediffusion relay network included all Radio Luxembourg programmes. The Correspondence School began in Britain before the broadcasts and was initially the responsibility of the editor of the Stanborough Press. The editor, W.L.Emmerson, placed application forms for the Correspondence course, throughout 1944, in the books and periodicals sold by the Press. In the first year 320 enrolled and in the second 403. With the broadcasts from Radio Luxembourg, it was imperative that a full scale organization be set up at the denomination's headquarters in Watford; not only for the expected applications from the public but, so that the American production of programmes could be replaced by programmes produced in Britain. In fact British produced programmes were available for broadcast by 1950. Since then the availability of access to radio stations has often been tenuous and it was deemed as a less reliable method than the Correspondence School.^{6 3}

The first Principal of the Correspondence School in 1947, was J.A.McMillan. He organized a vigorous advertising campaign which produced 4,336 students that year. As the School began to grow, more personnel were required to answer the queries of students and mark test papers. When the British School took on the responsibility of providing programmes for broadcasting, it was necessary to enlist the aid of several

talented musicians in the denomination. By 1950 they were able to produce totally British programmes for broadcast on Radio Luxembourg. When the new British Union Offices were opened in 1962, the former headquarters building on Stanborough Park was given to the Voice of Prophecy Department for the expanding Correspondence School.⁶⁴

In a tape-recorded message played to the assembled delegates at the Welsh Mission Annual Session in 1959, the then Principal of the Correspondence School, V. Cooper, said that 'one in three who completed a course, became a member of the denomination.' A resolution was voted at the conference session which stated: "We recognise the value of the radio and the Bible Correspondence School as auxiliary evangelistic media." Four items were recommended at the session, to the administration and membership of the Welsh Mission. They were:

1. That plans be laid for Voice of Prophecy evangelistic campaigns under the leadership of workers not engaged in public campaigns.
2. That literature evangelists be encouraged to keep a careful look out for new interests, enrolling them in the Voice of Prophecy course whenever possible.
3. That suitable lay-men be chosen and trained to visit from home to home for the Voice of Prophecy students seeking for genuine interests. Such visitation being preceded by tract distribution.
4. That every member be encouraged to go from home to home telling of the broadcast and Bible lessons and leave behind a Voice of Prophecy card.⁶⁵

Between 1959 and the end of 1960, 1,089 applications were received from Wales for Voice of Prophecy courses. Five courses were offered to the students: A health course of fifteen lessons; A course on the Life of Christ called 'The Hope of the World'; A youth course, which dealt with the great

men of the Bible and elementary Bible Doctrines; In the Great teachings and Prophecies of the Bible course, the main beliefs and practices of the denomination were taught. In 1960 a new course called 'Take His Word' was introduced to inform seekers of information about the Christian faith and then urge them to respond to the claims of the gospel. It was not the purpose of the Correspondence School to confine its activities to outsiders. This is why a Prophetic Guidance course was introduced for members who wished to examine the Life and Writings of E.G.White. Members received twenty four lessons and used a text book called The Treasure Chest. During this period the membership gave good support to the Voice of Prophecy School as they saw tangible results from its work.⁶⁶

A steady stream of converts came into the Welsh Mission during the next decade through the work of the Voice of Prophecy department. Nineteen students were admitted to membership in the two years 1959-1960. In 1963-64, 393 students were recommended to the Bible School by other students and another fifteen joined the denomination.⁶⁷

Throughout the 1960s, an average of seven persons per year joined the denomination, in the Welsh Mission, after studying the courses. As the next decade began, there were signs that the public's attitude was hardening and there was a decline in the response to the advertisements issued by the Bible School. By 1977 those interested in taking courses declined and fewer were admitted to membership through this route. Two were admitted in 1974, one in 1975 and four in

1976.⁶⁸ From 1977 to 1982 a further seventeen students were baptised and became members of the Seventh-day Adventist denomination.⁶⁹ The doctrines taught throughout the courses were consistent with what had been taught for many years, but the restatement of some teachings began in the United States in the 1950s.

It was a challenge from outside the denomination, during the 1950s, that led to this restatement of doctrinal beliefs. This challenge was made by a group of evangelicals in the United States, as follows.

Evangelical-Adventist Dialogue.⁷⁰

The dialogue between the Evangelicals and Seventh-day Adventists began when T.E.Unruh, President of the Pennsylvania Conference, objected to some of the statements made by Walter R. Martin, in the book The Rise of the Cults. Unruh said that some of the statements gave a wrong impression of Seventh-day Adventist beliefs. After a meeting between the two men it was agreed that the General Conference and the Evangelical Foundation should enter into a project, to determine what Seventh-day Adventists really taught and believed. Eventually, Martin and George Cannon represented the Foundation in the discussions and R.Allan Anderson, Leroy E. Froom and W.E.Read represented the General Conference. Martin and Cannon began their research into Adventist theology aided by several friends and then met the General Conference representatives in Washington with the results. From their research a number of questions arose that needed answers.

Martin and his colleagues collected every bit of information they could, from Seventh-day Adventist sources. Soon after, Martin began the task of sifting the information. He decided that he would ignore the testimony of ex-Adventists, unless their evidence was supported by primary sources. Some of his early conclusions were to have a definite impact on the course of the dialogue. He soon came to the conclusion that there was a definite division in Adventist theology. There were:

strains of Arian Christology; there were men in positions of authority who denied the deity of Christ and the Trinity...There were the people who were really believers and held to the foundation of the Gospel. Then there were those who were downright legalists-worshippers of Ellen White-who had exalted her beyond the role that she ever claimed for herself, and, in effect, were the loud voice that the evangelical world was always hearing. They were hardly ever hearing the conservative Adventists. They were hearing those people who were stamping [them] with the mark of the beast and telling them that the atonement wasn't finished and all kinds of other things.^{7 1}

When Martin and Cannon appeared at the first meeting in Washington they took the conclusions of their research with them, perhaps not realising at that time that the dialogue would go on for more than two years.^{7 2} After the initial encounter, the two sides began to work together in mutual respect. Two books were written as a result of the dialogues. In 1957 the Adventists published Seventh-day Adventists Answer Questions on Doctrine (shortened hereafter to Questions on Doctrine or QOD).^{7 3} Then three years later Martin's book, The Truth About Seventh-day Adventism, was published.^{7 4} Both books created a storm in Adventist, and in Evangelical circles, but

for different reasons. To those reasons we now turn because of their importance in the theological development of Adventism.

Martin was supported in his research by Dr. Donald G. Barnhouse, the executive editor of Eternity, a magazine that had a circulation of more than thirty thousand copies. When Martin published his conclusions on Adventism, the magazine lost over eleven thousand subscribers.⁷⁵ Many of the subscribers believed, as Martin had previously believed, that Seventh-day Adventists were part of a non-Christian cult. Much opposition came from fundamentalists. A great deal of pressure was placed on Barnhouse, Martin and the Zondervan Publishing House in an attempt to prevent the publication of the book The Truth About Seventh-day Adventism. The reaction of Barnhouse to the loss of subscribers was: "It doesn't make any difference how many we lose, if its the truth, God will see us through." A different reaction came from the popular writer and broadcaster, M.R. DeHaan, who threatened to withdraw all his books from the control of Zondervan if they published Martin's book. Zondervan's reply was that they considered the book to be a landmark and they were going to go ahead and publish it. Eventually, Eternity ended up with an increased circulation and Zondervan sold around forty thousand copies of Martin's book.⁷⁶ Martin had taken the time to investigate Adventist belief and practices from primary sources. In the Introduction to the book Questions on Doctrine the editors acknowledged the thoroughness of Martin's investigations.⁷⁷

Much of the storm of protest that arose in the Adventist denomination over the book Questions on Doctrine centred around the nature and work of Christ. Most vocal in this protest was M.L.Andreassen who had been for many years a leading theologian. Andreassen was regarded as being the authority in the denomination on the subject of the sanctuary and two of his books were recognized as reference works on the subject. Between 1939 and 1945 he had written no fewer than thirty articles in the Review and Herald on the subject of the sanctuary. He objected to the dialogue between the Evangelicals and Adventists because he held that certain traditional doctrines were in danger of being changed. When Questions on Doctrine was published, he began to lodge objections to some of the statements in the book by writing a series of Letters to fellow Adventists. He wrote to the General Conference President R.R.Figuhr complaining that Adventists had compromised doctrine in order to gain favour with Evangelicals. Andreassen was not convinced by the reply from Figuhr and so called for the impeachment of the General Conference President. The dispute drew to a close when Andreassen's ministerial credentials were revoked and it seems as if the denomination was ready to change its mind about the nature and work of Christ.⁷⁸ A watershed in theological thought was passed and the Evangelical world received a clearer insight into Seventh-day Adventist belief.⁷⁹ (which will be discussed in a later chapter)

The Adventists gave their answers to Walter Martin's forty-eight questions in the book Questions on Doctrine. What caused the most problem to some Adventists were the Appendices. However, one other problem arose in the aftermath of the discussions with Martin when the denomination failed to honour the promise it had made to promote and sell his book. Not only did they fail in their promise, but they commissioned a series of articles of a polemic nature in The Ministry and brought out a book called Doctrinal Discussions as an answer to some of Martin's arguments on other controverted doctrines. Martin's impact on thought in the denomination was far reaching, particularly in the area of relationship with other Christian bodies. His statements in Eternity said that Adventists should be accepted into fellowship with other evangelical Christians. Indeed, from the time of these dialogues the Adventist self image changed from sectarian to denominational in outlook. No longer was the exclusiveness of sectarianism to dominate the thinking of Adventists around the world. From that time they recognized that there were others who were as earnest as themselves in promoting the kingdom of God. A further step taken in the nineteen fifties was to reduce the image of sectarianism in the western world. It was the introduction of a district ministry.

In places like Wales, the impact of doctrinal change, came slowly, but not so the reorganization of the churches into districts. Many Adventists recall that the Welsh Mission somehow ceased to move when district ministries were

introduced and the territory was divided up with a minister in charge of a group of churches. Previously, the work in the principality had been directed by the Mission Superintendent, who supervised the holding of campaigns to win converts for the churches. A transition to district ministries placed the onus on the local pastor's own initiative. It is the opinion of some that this change of direction curtailed the impetus to evangelise. This, together with the increased pace of modern life, took the zeal out of the membership and condemned the Seventh-day Adventists in the Welsh Mission, to consolidation and apathy. In the 1960s, the denomination reached the peak of its membership; members who continued to support generously every appeal made for money to further the work of the denomination.

Most of the members gave a tithe of the money received and as their prosperity increased, so did the rise in their ability to support the work of the ministry. In 1936, tithe income was below £2,000 per annum but by 1960, due to inflation as well as prosperity, the amount had risen to just over £8,000. In his report to the British Union Conference, at Watford Town Hall in 1962, K.A.Elias, the President of the Welsh Mission reported an increased income from all sources. He said that with the increase of membership of 5 per cent between 1958 and 1961, there were increases in the Ingathering of 17.9 per cent, Missions offerings of 25.8 per cent, tithe increase of 26.6 per cent, total funds for use outside the mission of 27.6 per cent, and an increase in the Sabbath

School offerings of 32.7 per cent.⁸⁰ The amount of giving by the members, to support the work of the denomination is impressive, particularly as neither the amount collected to support the local congregation, nor the gifts given by individuals for local evangelism are included. Indeed, a great deal of innovation in evangelism was to be seen in the next twenty-five years in the attempt to consolidate the gains and maintain a presence in Wales and the border counties.

1. S.G.Hyde report on Welsh Lay-Preachers Council in BAM, March 1937, Back Page.
2. M.W., 1916, p.122.
3. Welsh Mission Minutes.(WMin) 12 June 1951. Also WMin, 29 Oct. 1955, p.17,18
4. M.N.Campbell, M.W.,19 April 1922, p.5.
5. G.D.King, M.W., 15 July 1932 p.3.
6. Ibid.
7. F.S.Jackson, BAM, 25 Nov.1938, p.8.
8. F.S.Jackson, BAM, 26 May 1939, pp.1,2.
9. J.M.Howard, BAM, 19 May 1950, B.P.
Also F.S.Jackson, BAM, 2 June 1950, pp.2,3.
10. Dr.G.A.Jackson, BAM, 3 Nov. 1950, pp.3,4.
11. J.M.Howard, BAM, 21 Sept. 1951, p.7. Also B.E.Hawley, BAM, July 1953, pp.1,2.
12. D.Chesters, BAM, 1 Oct. 1954, pp.5,6,7.
13. D.R.Lowe, BAM, Jan. 1958, p.6.
14. Ibid.
15. WMin. 29 March 1955. Several solutions were proposed for a building near the centre of the town. In fact the Welsh Advisory Committee bought a property at the rear of Cardiff Road, Aberdare, but afterwards found it unsuitable for a church building and it was sold. The Aberdare congregation then purchased 31 Whitcombe Street. See WMin. 27 Sept. 1956, p.35.
16. BAM, 8 July 1960, p.11.
17. Ibid.
18. WMin. 12 June 1951.
19. BAM, March 1952. FP.
20. BAM, 24 June 1960, p.21. H.D.Clarke, M.W., 21 April 1913, p.59.

22. L.F.Langford, M.W., May 1917, p.45.
23. Conversation with Mary Ford in 1986 at her home in Pontypridd.
24. Letter from Mrs. McCormack(nee Crealy) 1986.
25. F.W.Goodall, M.W., 1 July 1932, p.3. Also H.W.Lowe, MW. 9 Sept. 1932, p.3.
26. S.G. Hyde, BAM. 1 Sept. 1939, p.14.
27. BAM. 15 Sept. 1939, p.6. According to the SDAE. progressive classes were instituted for Missionary Volunteers in 1922. At first, classes for 10 to 15 year olds were introduced and the young people progressed in stages, from Friend, to Companion, to Comrade. The purpose of the classes was the development of the youth's spiritual, physical, mental and social needs. In 1928 another class was introduced at leadership level, called a Master Comrade(later Comrade and Master Comrade were change to Guide and Master Guide respectively). In 1930, classes for boys and girls between the ages of 6 and 9 years, were introduced. They were Busy Bee, Sunbeam, Builder, and Helping Hand. In 1950 the Explorer class was introduced between Companion and Guide. Each class was given a wide range of tasks which, when fulfilled, entitled the individual to move on, to the higher grade, age permitting. Tasks included the learning of portions of the Bible, Field and Camping Crafts, with Honours in special subjects, chosen by each individual and rewarded by badges, in the same way as Scouts and Girl Guides. Each young person was encouraged to fulfil the designated reading material chosen by the Youth Leader of the British Union Conference which was graded at each age level. Fresh reading recommendations were issued annually.
28. S.G.Hyde, BAM, 9 Aug. 1946, p.28.
29. J.M.Howard, BAM, 28 March 1947, p.3.
30. C.D.Watson, BAM, 15 July 1949, pp.5,6.
31. H.W.Lowe, BAM, 14 April 1939, pp.1,2.
32. The letter to the Prime Minister's office that was sent in 1935 was included in a further letter sent to Neville Chamberlain, then Prime Minister, on the 4 May 1939. Both letters were published in the British Advent Messenger 12 May 1939, pp.1,2.
33. Ibid. See also, Appendix B, for details of Sunday Trading Restrictions Act, 1936. Which allows SDA's to open their shops on Sundays.
34. H.W.Lowe, BAM, 14 April 1939, p.1.
35. BAM, 1 September 1939, p.13.
36. S.G.Hyde, BAM, 27 Sept. 1940, p.5.
37. S.G.Hyde, BAM, 17 Jan. 1941, p.4.
38. S.G.Hyde, BAM, 1 August 1941, p.7.
39. S.G.Hyde, BAM, 8 Sept. 1944, Back Page. Because of the different attitude of the American Government to Military Service Seventh-day Adventists are found in several branches of their forces. Many serve in the Medical and Hospital units and can do so without violating their objection to the taking of human life. In the United States Military machine respect for a persons conscientious objection to the taking of life

has a status not available in any other country. For this reason the vast majority of the Seventh-day Adventist Youth around the world do not join the military forces of their respective countries. Many have been punished or imprisoned, and some have lost their life because of their objection to military service.

40. S.G.Hyde, BAM, 23 Feb. 1945, p.3.
41. Ibid.
42. SDAE. pp.645-646.
43. S.G.Hyde, BAM, 28 May 1937, p.3.
44. Pastor P.Cummings on Audio tape speaking of his experiences as a young minister in Wales.
45. S.G.Hyde, BAM, 4 March 1938, p.3.
46. S.G.Hyde, BAM, 28 July 1944, pp.6,7. A list of the top collectors was published. They were Mrs.Vernon, Rhyl who collected £107, Mr.A.W.Howard, Newport, £92, Miss Cooper, Rhyl, £85, Mr.Rees, Newport, £81, Mr.C.D.Watson, Cardiff, £75, Mrs.Powell, Swansea, £60 and Miss P.Standen, Cardiff, £55.
47. E.R.Warland, BAM, 13 November 1959, p.9.
48. S.G.Hyde, BAM, 24 Sept. 1943, pp.5,6.
49. S.G.Hyde, BAM, 31 July 1942, p.5.
50. Ibid.
51. J.M.Howard, BAM, 11 Feb. 1949, p.6.
52. M.J.Cooper, BAM, 10 March 1950, p.6.
53. J.M.Howard, BAM, 3 October 1952, p.3.
54. Howard B.Weeks, Adventist Evangelism in the Twentieth Century, p.173.
55. Ibid.p.174.
56. Ibid.pp.173-181.
57. The Pontypridd Observer, Adverts each week from 2 September to 25 November gave the subject of the lecture.
58. See Appendix C.
59. The Aberdare Leader, 6 Nov. 1953.
60. Adverts appeared in The Aberdare Leader from October 1953 to June 1954.
61. The Aberdare Leader, 2 June 1954.
62. SDAE. Art. Voice Of Prophecy, pp.1558-1561.
63. D.S.Porter, ACAB, p.31.
64. Ibid.
65. WMin. 1959, p.51.
66. WMin. 1961, p.39.
67. WMin. 1965, pp.33-35.
68. Welsh Mission Session Report, 1977, pp.22-24.
69. Welsh Mission Session Report, 4-6 July 1980, pp.28-32. Also Welsh Mission Report, 5-7 September 1986, pp.27-29.
70. K.J.Reynolds in Adventism in America, pp.185-188, considered the dialogues to be of considerable historical importance, because they forced Adventists to sort out their beliefs. Walter Martins version of the dialogues can be found in Adventist Currents(AC), July 1983, pp.15-28.
71. AC, July 1983, p.17.
72. Ibid.
73. Seventh-day Adventists Answer Questions on Doctrine(QOD), did not contain the names of those who contributed to its

compilation. It was Prepared by a Representative Group of Seventh-day Adventist Leaders, Bible Teachers, and Editors.

74. Walter Martin's book was published in Britain in 1960 by Marshall, Morgan and Scott. Martin dedicated the book to the memory of his father, Judge George W. Martin, who well taught him that the truth is its own best defence.

75. AC, July 1983, pp.19-20.

76. Ibid.

77. QOD, pp. 7-10.

78. For Andreassen's Sanctuary Theology, see R. Adams, The Sanctuary Doctrine, pp.165-235. See particularly the footnotes on pp. 174,175, for Andreassen's dispute with the denomination over Questions On Doctrine.

79. K.J.Reynolds, AIA, p.186. Reynolds said that the Adventists were forced to place their beliefs in three categories, 1. Beliefs shared with conservative Christians. 2. Beliefs shared with some Christian bodies and not with others. 3. Beliefs held by Seventh-day Adventists alone and which justified their separate existence. These three categories are found in QOD, pp.21-25. It is the answer to the first question asked by Martin.

80. British Union Conference Session Report, 1962, pp.17-19.

Chapter 5.Consolidation 1960-1985.

It was evident, in the years after the Second World War that the Welsh Mission received a new lease of life and the number of members increased each year. For a short time in 1960 the membership passed 600 and then declined to remain at around 550 to the present day. Following the war the denomination expanded rapidly in many parts of the world and it was soon realised that a greater burden would be placed on the shoulders of the laity. There was an insufficient number of ministers to cope with the rapid expansion in members and churches. To redeem the critical situation a layman's congress was held in August 1951 at Grand Ledge, Michigan. This was followed by lay congresses all over the world, between 1953 and 1959.¹

It was E.R. Warland, Home Missionary Secretary of the British Union Conference, who in 1953 decided to invite lay-preachers and welfare workers from the South of England and the Welsh Mission, to a convention in Watford. The theme of the convention was, "Equipped for Service to Christ, the Church, and the Community." It was the purpose of Warland to encourage the laity to greater efforts in proclaiming the teachings of Seventh-day Adventism and win more converts for the Faith. A mixture of devotional addresses and workshops was used to help the laity respond to the call for greater effort in the missionary activities of the denomination. Not since

1937 had there been any such training given to the lay-preachers of the Welsh Mission. It was inevitable that at such a convention there would be a workshop on Pulpit Evangelism.²

This workshop was conducted by J.A. McMillan, the President of the South England Conference, and consisted of three sessions entitled, The Man, The Message and, The Method. This workshop was an indication of the way in which the leaders of the denomination were moving towards more training for those who spoke in Seventh-day Adventists pulpits. Before this time, those who had become elders of a church or had a fluency in speaking before congregations, were designated lay-preachers without any official recognition. It was not until 1956 that lay-preachers were given credentials to certify their nomination to such a position, by the denomination . On the 6 March 1956, twelve lay-preachers from the Welsh Mission were recommended for credentials by the Advisory Committee to the British Union Committee. Thereafter the status of lay preachers was examined by a committee at each Welsh Mission conference session and their names placed before the delegates for approval.³

Lay preacher training continued in some churches, led by the minister. At Cardiff in 1963, a fortnightly class was held on a Thursday night for potential lay preachers in the South Wales churches,⁴ but it was the conventions at Swanwick, in Derbyshire or at Hoddesdon,⁵ in Hertfordshire that provided much of the training for young lay preachers. That was until various Conferences began to place more emphasis on the lay

preaching course offered by the Seventh-day Adventist International Correspondence Course. Some Conferences allowed lay preaching credentials only to those who had taken this course. Others, like the Welsh Mission administration, continued to exercise their own judgment on potential candidates for lay preaching. What the evidence also suggests is that the denomination sought a higher standard of attainment, educational as well as spiritual, for both the lay preacher and the regular minister in the pulpit. It was the denomination's response to better educated congregations.

From 1956, many rapid changes took place in the methods of propagating the teachings of Seventh-day Adventism in Wales. Several methods of evangelism were tried out in public campaigns, and much emphasis was placed on advertising the presence of the denomination through public relation exercises. On the 16 September 1956, the first Press Relations Convention in Wales was held at St. Paul's church, Cardiff. The theme was "Publishing the Good Tidings of the Message." Two convention speakers, R.D.Vine and Dr.Howard Ebdon, spoke on the value of a proper relationship between the church and the press. Later in the day films were shown to demonstrate how to approach editors and inspire them to provide their readers with information.⁶ Ebdon used his talents to publicize the activities of the Newport church, of which he was a member, and for the the Welsh Mission, as Honorary Press Relations Officer. So the Mission was well prepared for the publicity which attended its social outreach in subsequent

years; an emphasis which began, about the same time, throughout the Northern European Division.

A little earlier, in August 1956, Mrs A.F.Tarr, wife of the president of the Northern European Division of the Seventh-day Adventist denomination, spoke at Cardiff on the need for every church to set up a Dorcas Society.⁷ She 'urged that distress parcels be stored at churches for disaster needs, and showed how we might be practical in this service for our fellow men'. This promotion of Dorcas Welfare activities found a ready response in Wales and by November of that year a convention was held at Cardiff.⁸ In February 1957 a meeting was held at Cardiff to formally organize the Welsh Dorcas Federation. Officers were chosen to promote the work of supplying clothing and basic household necessities to the poor and needy in Wales.⁹ The task of the Federation was to co-ordinate the societies of each local church when a disaster occurred in any area at home or abroad. It was an era when some of the social outreach programmes were given a great deal of media attention in Wales.

Such programmes were, Stop Smoking Clinics, Dial-a-prayer and the distribution of aid to disaster victims. The Stop Smoking Clinics began in Cardiff in 1963 and were the first sponsored by the denomination in the British Isles. It was a layman of the Cardiff church who initially persuaded the Cardiff Church Board and the Welsh Mission Committee to inaugurate the Stop Smoking programme, which had been so successful in the United States.¹⁰

Right from the beginning, the Public Health Department of the Cardiff City Council helped in every possible way. The Assistant Medical Officer of Health, Dr.D.J.Anderson placed the Department's new lecture room at the disposal of Adventists. Publicity for the clinics was organized by the Public Relations officer of the City Council. A great deal of media attention ensued with Peter Kane of the Western Mail, giving a blow by blow account of the first clinic which lasted for five days. One reporter, Gareth Bowen, registered to take the five day course and reported on his progress every evening during the Welsh news programme of BBC Television. Not to be outdone, the Independent Television station T.W.W. gave an account of the proceedings on 31 May, consisting of comment and interviews with the lecturers and students. One BBC reporter went as an observer, stayed as a patient, and ended up a non-smoker.¹¹

Each evening's programme consisted of an introduction, a film and two short lectures. In this first series of programmes Pastor B.F.Kinman dealt with the psychological techniques for overcoming the smoking habit and Dr.Zoltan Mera, a Seventh-day Adventist physician, lectured on the medical implications. A system of partners was established among those who attended the clinics so that each could encourage the other to give up the smoking habit. A report of the week's events in the BAM said:

Of the eighty students who began the classes, almost seventy continued right through, and of this number fifty-five to sixty were successful in stopping smoking by the end of the five days. Among those successful were

the journalists and radio men indicated above; health visitors and inspectors; two university examiners; an accountant; and a physiotherapist; two doctors' wives; a school teacher; two managers and a secretary of one of these executives, plus many others rarely contacted in our day-to-day work.^{1 2}

The list of those attending shows a lack of people from the working class. This was found to be the case in all subsequent clinics. However, the Stop-smoking clinics were so successful that Cooper was complaining in the BAM of 22 May 1964 that he could not answer all the appeals from Medical Officers of Health. He told the readers that 'the demands for the services of the Seventh-day Adventist church in South Wales are greater than personnel and funds can meet'.

Some of the Health Departments who had observed the work in the clinics told Cooper that the results were numerically higher than those observed at other types of stop-smoking lectures. The Health Departments estimated that 'in the five-day period between eighty and ninety-five per cent of those attending the clinics claimed success, and over a period of six months, over forty-eight per cent had not smoked again. Much of the subsequent information on those who attended the clinics was collected at periodic reunions, often held in Cardiff at the City Hall.

From the inauguration of the Five-day plan in Cardiff, a clinic was conducted on an average of once every two months for several years. By the end of November 1964 eleven Stop Smoking Clinics had been held in Cardiff, four in the Rhondda and one in Aberdare.^{1 3} Forty clinics had been held in the

Welsh Mission by January 1968. In these forty clinics, a total of 1,860 attended the first night, 1,477 completed the course and, 1,351 claimed to have successfully given up smoking in the five days. A good number undoubtedly began to smoke again, as the observations from the Health Authorities confirm, but about fifty per cent had given up the smoking habit.

Whenever the five-day clinics are operated they seem to attract the attention of the press. The Aberdare Leader headlines of 26 February 1970 was "Adventist stop-smoking course(with medical support) for Mount now." This was an introduction to a clinic at Mountain Ash. The Leader gave thirty column inches to the Seventh-day Adventist anti-smoking programme at local and national level. They pointed out that dozens of such clinics have been held throughout the principality and the rest of the British Isles since 1963. The Seventh-day Adventist denomination received a great deal of publicity from the clinics held in Cardiff, but it was small in comparison with the publicity given after the inauguration of "Smokers Dial." Again this programme was first instituted in Britain at Cardiff.

The publicity received, when a dialling system was installed to give advice to smokers, brought the name of Seventh-day Adventists before the public on an unprecedented scale. Two Adventist pastors, A.H.Cooper and V.Benefield gave advice on a recorded programme to callers around the clock. In the first twenty-four hours almost 1,000 people listened to the two-minutes of advice on how to give up smoking. A press

statement issued by W.Powell Phillips, the Medical Officer of Health for Cardiff, said:

I would commend the newly introduced telephone service "Smokers Dial."

The tobacco habit has been shown to the satisfaction of those who are concerned with the health of the public to be very definitely the most significant cause of lung cancer. There is also an accumulating amount of evidence to incriminate the habit as a contributory agent in some forms of heart disease and chest complaints such as chronic bronchitis. To those who wish to attain a positive state of good health, smoking is detrimental. Those who desire to give up smoking need to follow a routine programme and the telephone service initiated by the Health Education Department of the Seventh-day Adventist Church will provide the incentive and give substantial help if the advice given is heeded.¹⁴

In addition to the interest shown in Wales, the "Smokers Dial" story was told on the front page of the News of the World, with its circulation at that time of six and a quarter million copies, the Daily Mirror, the Sun, the Daily Express, The Daily Telegraph, The Times and the Glasgow Evening Times, to name a few of the papers to publicize the service. The Adventist pastors involved had ample opportunity to answer questions on their Faith, as reporters from as far away as Australia sought information on "Smokers Dial." At the end of the first week the telephone exchange reported that 6,000 persons had dialled but that 'at any one time during peak periods, thirty or forty people could not listen to the messages as both lines were engaged'.¹⁵ The service continued for several years before eventually winding down through lack of publicity.

As part of the Seventh-day Adventist idea of encouraging all members to take part in community service the Stop -

Smoking clinics continue in Wales and many parts of Britain today; unlike some of the social enterprises which seems to have had a short life span in the history of the denomination in Wales. For example, Dial-a-prayer and the promotion of civil defence activities.

Dial-a-prayer was a service which started at Cardiff and Newport on 17 June 1964. A.H.Cooper reported to the Welsh Mission conference session in July 1967 that over 286,000 calls had been made to the service which offered a prayer for the caller and a thought for the day.¹⁶ This service received a lot of publicity but declined in popularity when the publicity stopped. It was a service which had been successful in Australia but does not seem to have had the desired effect in this country of bringing the general public to the knowledge of the Seventh-day Adventist denomination. Like many of the publicity ideas of the denomination this service was discontinued when there was a change of ministers. Probably it was because of the shortage of personnel that consistency and sustained enthusiasm were short lived; as was the case with the involvement of members in civil defence activities in the Mission.

In the nineteen-sixties there was in evidence a willingness to promote civil defence activities throughout the denomination in Britain. To that end A.C.Vine, the leader of lay activities for the British Union Conference, proposed the purchase of a vehicle which could be used in any emergency or national disaster. On 21 October 1966 the vehicle was on route

from Watford to Newport to take part in a civil defence exercise. On that morning the worst-ever disaster in Britain involving children devastated the Welsh mining village of Aberfan.¹⁷ The vehicle was intercepted by the police at Gloucester and diverted to pick up food and containers of water from Cardiff. A hastily gathered group of workers from Cardiff and Aberdare were assembled, and a caravanette belonging to the SDA Welfare Leader at Cardiff was pressed into service as a mobile canteen. By late afternoon the two mobile units moved to Aberdare to await a call from the police who had offered to escort the vehicles into the disaster area.¹⁸

At midnight, the call came from the welfare services controller at the disaster site for the services of the Adventist team. "Ghastly", was the word used to describe the scene as the vehicles made their way to the corner of Moy Road, Aberfan, to begin the distribution of drinks and food to the rescue services. What had happened that day was described to the readers of the BAM by Vine:

For many decades the refuse from a coal-pit, a mixture of stone, dirt, and coal-dust, had been dumped on an ever-growing man-made mountain on the real mountain side. Below it was the village with its central feature, the school for well over two hundred children. Came the day when the evil mixture of dirt, coal-dust, and water, must begin its avalanche descent to the valley below. Slowly at first the horrible mass began to move, and with a gathering momentum poured its filthy death-dealing mass downward, the village, and particularly the school, directly in its path. There was no warning. The ghastly Pompeian inundation engulfed the school with all its teachers and over two hundred children, and a road of seventeen houses, crushing buildings to powder and burying them and their occupants forty feet beneath the black, slimy ooze, that at last came to a temporary halt

in the ground behind a row of houses still further down the mountainside.¹⁹

When the Adventist Group arrived at Aberfan, a representative of Cadburys met them and asked them to distribute £1,000 worth of chocolate, biscuits and sweets, to the Salvation Army and other voluntary groups. Soon after the Adventists set up their refreshment station, for the workers at the disaster site, they began distributing sandwiches and drinks, at first, made in their own units. Soon after, the canteen of the Hoover factory at Merthyr Tydfil provided all distribution centres with ready made sandwiches and drinks. Writing of the event Amos Cooper, president of the Welsh Mission said:

More than meeting the physical needs, our willing voluntary helpers were able to speak words of comfort to many who were bereaved, and encouragement to those engaged in the gigantic rescue operations...We would pay tribute and express our heartfelt thanks to the almost fifty people from seven different churches in the Principality who combined their efforts for this emergency which lasted six days. Some of the folk turned out for a number of shifts...We appreciate, too, the offers of help which came from different parts of the country, following the encouraging remarks made by the press, radio, and TV regarding the Seventh-day Adventist welfare service.²⁰

On many occasions during the emergency, Adventist workers were stopped in the street and thanked for their work. On the Tuesday, Councillor Jim Williams, who had lost seven relatives in the disaster, called two of the workers into his home and said: "I want you to take my personal message of thanks to the Seventh-day Adventist Church for all you have done to help us." However, in the aftermath of the disaster the social

work of the Adventists was soon forgotten; particularly when other groups entered into conflict as to who did what at Aberfan. Scarcely had the Cardiff Welfare Society recovered from their efforts at the Aberfan disaster when news came that the ancient city of Florence had been flooded.²¹

Following an appeal from a small charity group in Aberdare, three vans and a car led by A.J. Roderick and A.R. Haran left for Italy on 11 November. The vans were loaded with blankets and 300 winter coats and suits from the Cardiff Welfare Society. In Turin they were interviewed by the local newspaper, La Stampa, and the following day their photograph appeared in an article praising the Adventist welfare work. On advice from the Red Cross they unloaded their three tons of clothes for onward transport to the disaster area. On return to Cardiff they were thanked by the Aberdare charity "Ten an' More."²² Cardiff has since been one of the more active Welfare Societies in the Welsh Mission due to the leadership of A.J. Roderick and Irene Thomas. During the past thirty years tons of clothes and furniture have been distributed from the Cardiff Seventh-day Adventist Church to victims of poverty or fire or politics; as was the case with the Uganda Asians that came to Wales in 1972.

One of the camps set up in Wales, for the reception of Asians expelled from Uganda by Idi Amin, was at Tonfanau near Towyn on the coast of Gwyneth. The camp held 1,300 Asians and a small group of European organizers. A telephone call to the camp revealed that warm clothing was needed. Under the

supervision of the Cardiff welfare leader Irene Thomas, a group had been working for several months, collecting and sorting available clothes. With the aid of Pastor P.H.Stearman, Pastor M.Pedlar and M.C.Roe items were collected from Newport, the Aberdare and Rhymney valleys. Also liberal contributions of clothing and emergency packs came from the Stanborough Park and Watford Town Seventh-day Adventist Churches, and the Chiltern Welfare Federation. At the end of October they took over 1,000 winter garments, books, magazines and toys, to the camp.^{2 3} Just before Christmas 1972 Stearman returned to the camp to show several Adventist films to a group of one hundred and fifty persons, mostly Moslems and Buddhists.^{2 4}

Adventists have not been required to participate in any such rescue operation in Wales since that time and there was subsequently a definite decline in welfare activities by local churches. However, the churches at Cardiff and Newport have continued at the forefront of the Welfare outreach of the denomination in Wales. The response of Adventists to the requirements of the community, broke down prejudice and helped them to find openings to the non-Christian public. It was not only in their anti-smoking clinics or welfare work that Seventh-day Adventist were trying to help society, they were maintaining a general war on alcoholism and championing the Temperance Movement, particularly in South Wales.

Due to the apathy of most of the other denominations in South Wales, Seventh-day Adventists began to take an active

part in the Temperance Movement at the beginning of the nineteen-seventies. Soon there were active Temperance groups in Cardiff and Newport among the youth who were, by 1973, gaining some of the highest marks in the examinations set by the United Council on Alcoholism and Drugs.²⁵ In 1974-5 Rosalind Stearman became the Temperance Queen for South Wales after gaining the highest marks in Wales.²⁶ Soon other churches joined this promotion of Temperance activities. However, it was not only the youth who promoted this cause in the churches of the Welsh Mission, Harold V. Baker had been seeking to interest people in Newport for many years.

An Elder of the Newport Seventh-day Adventist church, Harold Baker had been a lifelong member of the Newport Temperance Society. He was a businessman and in the evenings, and often into the night, sought out the alcoholics among the derelict buildings and lorry parks of Cardiff and Newport. "His dream," wrote Vera Matchell, "was to have a home where these unfortunate people could be taught to live decent lives and learn the love of Jesus, thus helping to overcome their desire for drink."²⁷ Baker enlisted the help of every church and association interested in Temperance in the Gwent and Cardiff areas so that his dream could become a reality. Having been associated with St. Dyfrig's home for alcoholics in Cardiff he had the necessary experience to initiate the founding of a home in Newport. He began by approaching Newport Corporation and they offered him a dilapidated house fairly close to the town centre.

With a small amount of cash given to him for such a purpose, years before, Baker began the renovation and the task of turning the house into a home for sixteen alcoholics. He was not daunted when he found that £2,000 was needed to start work on the project. This amount was soon raised, and when another £500 was also needed, it was loaned by a friend. Many contributed to the renovation of the house and then the Society of St.Vincent Du Puala helped by providing the carpet for the home.

Emlyn House, as the home was called, was opened by the Bishop of Monmouth, Rt.Rev.D.G.Childs on Tuesday 19 September 1972. Paying tribute to Harold Baker, the Bishop said,"It gives one a feeling of intense satisfaction that through the co-operation and good will of so many interests and organizations this achievement has been possible under the leadership of Mr.Baker."²⁸ Baker received support from several individuals in the Seventh-day Adventist denomination but generally the church was apathetic to his work. This did not discourage him. Often he had the support and encouragement from those outside the denomination. Prompted by the visiting Magistrate he began to visit Cardiff Prison in 1974. The minister of the Newport Church, R.L.Vine, went with Baker to visit and discuss problems with those who were dependent on alcohol.²⁹ Those who afterwards found their way to Emlyn House were sometimes contacted for the first time in Prisons or Borstals by Baker.

It was on such a visit that Baker contacted a young man placed in custody after a fracas at Cardiff. This young man studied the Bible, was baptised after his release, and became a member of the Seventh-day Adventist church. The Newport SDA Church helped the young man to attend Newbold College. There he distinguished himself in Biblical Languages. After postgraduate work at the college he continue his studies at Oxford University where he was awarded a D.Phil., for work in Biblical Languages. Baker was undoubtedly proud of his association with this young man. He admitted that the achievements of this convert amply repaid all the sacrifices he had made to help members of the public in the grip of alcohol;³⁰ a public which was becoming increasingly secularized. For this reason Adventist evangelism began to look for other methods to attract people with no initial interest in Christianity.

There were two new types of approach to evangelism, developed in the 1970s. They were called the "Reaping Campaign" and the "Seeking Campaign." In Wales the two approaches were demonstrated in Schools of Evangelism held in 1970 and 1976 at Cardiff.

In 1970, the Crusade for Christ team from the United States, led by Richard Barron, held a Reaping Campaign in Cardiff in conjunction with a School for students from Andrews University and ministers from Britain, Finland, Norway, Sweden and the United States.³¹ Preparation for the campaign was made by local ministers and lay helpers who sought interested

people in and around Adventist churches in South Wales. They were then shepherded to the campaign meetings which were conducted each night from 6 June to 4 July. Members brought friends and neighbours from as far afield as Aberdare, Caerphilly, Hengoed, Mountain Ash, Newport and Tredegar. Ministers and Students attended lectures during the day or visited interested individuals and helped with the campaign meetings in the evening. An attendance of just over 250 the first night increased to 300 the following night. High attendances continued throughout the campaign meetings held each night except Friday.^{3 2}

For two weeks prior to the first baptism on 27 June, Pastors Ray Turner and Malcolm Pedlar, conducted baptismal classes. On 27 June, 26 persons were baptised in Cardiff by Pastors P.H.Stearman, V.C.J.Benefield and R.V.Edwards. The following week baptisms were held at both Cardiff and Newport, another 22 were baptised, and two others added to the membership, by vote. This was by far the most successful public campaign by Seventh-day Adventists in Wales since 1929. It had the effect of reviving the South Wales churches and breathing new life into the membership.^{3 3} This could not be said of the second School of Evangelism held in 1976.

At the second School of Evangelism in 1976, the director, Orley M.Berg, demonstrated the use of the "Seeking" campaign. What was attempted in Cardiff was described in the BAM by one of those who attended the School:

A "Seeking" campaign. This is where the evangelist attempts to do the work from start to finish taking a

non-churched individual from his beliefs (atheist, agnostic or whatever) right the way through to making a decision, Cardiff's was a seeking campaign based on the archaeological approach, the viewer was led from a supposed cynical attitude towards the Bible to one of confidence. Then Bible prophecy was brought in as a further confirmation, then on to the believers' responsibility of living by the Bible and the Bible only, and all that requires. The all-important act of Christ's sacrifice became a basic part of the lectures once confidence in the Scriptures was achieved.^{3 4}

Of the two Field Schools, the latter was less successful in immediate results, as far as converts were concerned. However, the archaeological approach to evangelism taught by Berg brought results later from those who attended the School.

The ideas which Berg proposed had already been used in a campaign at Newport by Pastor R.L.Vine in 1972, when a series of very successful services were held at the Kings Head Hotel.^{3 5} Following Berg's Field School M.I.Walker used the archaeological approach in evangelism and became the most successful Evangelist in Wales in recent years. After an unsuccessful series of evangelistic services in the Swansea Church during 1976-77 Walker began public services at Carmarthen in the winter of 1977-78. Under the title 'Amazing Discoveries', Walker ran twice weekly services in St. Peter's Civic Hall. Later, moving to the cultural rooms of the library, he introduced seminars to teach doctrine. From the beginning Walker sought to establish confidence in the Bible and show how the evidence from archaeological digs gave an accurate account of life in lands associated with Christianity. Several joined the denomination in Carmarthen

and a Company of believers was established in the Town.³⁶ Walker then moved his sphere of activities to Port Talbot.

Another campaign in the Afan Lido Ballroom in the 'Amazing Discoveries' series, in the winter of 1978-79, paved the way for the establishment of a church in the town. Again, at Newport in 1979-80, at the Kings Head Hotel, a successful campaign was conducted by Walker. The hotel was packed to capacity and many were turned away.³⁷ At Cwmbran's Congress theatre two years later, some were turned away for lack of seating, at a similar campaign conducted by Walker. He was obliged to look for another hall in Cwmbran. After five weeks he hired the Leisure Centre at Llantarnam to accommodate the crowds. Enough joined the denomination to form a Company at Cwmbran.³⁸ In 1983 Walker moved to Shrewsbury.

It was while in the Shrewsbury district that Walker decided to change to a more traditional approach to evangelism, mainly because he wanted to target the Afro-Carribean population in the Telford New Town area. He began a series of services at Castle Farm Community Centre, Hadley entitled "Footprints of Jesus". Initially he used a film on the Crucifixion and then Media Bible Films, a series on the life of Christ, to attract the people to the services. He incorporated slides of the Bible lands each week as a prelude to the teaching of Seventh-day Adventist doctrine. At the end of 1984 he transferred his services to Saturday afternoons with a new series on the books of Daniel and Revelation. As a

result of this work at Telford there were sufficient converts to establish a church there.³⁹

Walker's evangelistic efforts were entirely through the medium of the English language. Much of his success, even at Carmarthen, was among the English speaking population. He may have been even more successful, as an evangelist, if he had been able to speak the Welsh Language.

When two officers from the General Conference visited Wales in 1955 they noticed 'that of the fourteen counties comprising the Welsh Mission, ten were still without any organized church or company'.⁴⁰ In a report to the Welsh Executive Committee in 1957 the Secretary/Treasurer of the Mission, W.G.C.Walton said:

What may not have been apparent to our visitors is the fact that the unentered counties are both sparsely populated and speak the Welsh language - a language in which we have not one active worker.

Walton went on to report on the need for literature in the Welsh language and suggested that lessons could be produced by the Correspondence School for Welsh speakers. He went on to point out that the cost of either of these schemes could not be met from available financial resources.⁴¹ There the proposal lay for several years. It was again discussed in 1961 and again in 1967. At an Executive meeting in Cardiff in April 1967 it was stated that 5,000 copies of a book like Steps to Christ in Welsh would cost about £1,000. It was voted to approve in principle the publication of a book in Welsh.⁴² In the Welsh Mission Session which followed on 30 June-2 July

1967 an appeal was made for funds to print literature in the Welsh language. It was announced at the Session that C. Havard had been appointed to pioneer work in the Welsh language at Llanelly.⁴³

The denomination sent Havard for courses at Coleg Harlech in 1968/69. Together with S.R.Ware and W.M.Mason, he took part in an exhibition at the National Eisteddfod at Barry in 1968. For the Eisteddfod, 20,000 pamphlets in Welsh and 5,000 in English, entitled "A Quick Look at Seventh-day Adventists" were produced.⁴⁴ Due to a severe shortage of funds no display could be mounted at the National Eisteddfod in 1970.⁴⁵ Later that year, C. Havard left the ministry, and the Welsh language work was discontinued for over ten years. Its revival was due to the work of K.Down a minister born in India to Australian Missionary parents.

Down mastered the Welsh language in a very short time after his induction to the Rhyl church in 1981. Soon he was preaching in Welsh at a number of chapels in North Wales. Plans were laid, in January 1982, for a Voice of Prophecy course in Welsh, and Down began work on converting the English study guides into Welsh soon after. In 1984, Llais Gobaith Ysgol Feiblaidd was ready for promotion and cards were produced to advertise the course.⁴⁶ At the Rhyl National Eisteddfod in 1985 Downs promoted this course at the Seventh-day Adventist display. With only one person working in the Welsh language it was decided that more literature was needed and, following the suggestion of Down, a new edition of Steps

to Christ, was produced in Welsh.⁴⁷ This evangelism sought to bring converts with a Welsh cultural background into the denomination. However, the main concern of most of the denomination's churches in the Welsh Mission was to retain the youth that had grown up in them.

One of the most welcome innovations in the Welsh youth programme was the commencement of the camp at the Neuadd Farm, south of Brecon, in 1966. This annual Whitsun camp was later to develop into a family affair. It was to have an impact on the continued fellowship of the youth from the Welsh Churches and encouraged many to join the ranks of the denomination. It was the idea of Pastor Roy E. Burgess that Wales should have an annual camp and others were to see the excellent results of such a programme in the Principality.⁴⁸

The main speakers at the first camp were Martin L. Anthony, South England Conference Youth Leader, and Hugh Dunton, Head-elect of Stanborough Park School, Watford. At this first camp, and for several years afterwards, Mrs. and Mr. H. Pimm of Newport were in charge of the cooking. They were regarded as friends by the campers and were part of the spiritual care that the camp nurtured. Burgess, as youth sponsor for Wales, organized camp activities. Under his leadership, the Welsh youth were also gathered together on a number of occasions at spiritual retreats.

Retreats were held, most notably at St. Athan Boys' Village, near Barry, and Llandogo in the Wye Valley. It was in February 1966 that Burgess led a retreat at St. Athan. Two

years later, a retreat at the same venue, saw fifty-five young people assembled to hear Pastors J.Paul Sundquist, youth leader for Northern Europe Division, and R.E.Graham, British Union Conference youth leader, speak. Following the service on Sunday morning it was said, "Many dedicated or re-dedicated their lives to Christ." It was undoubtedly one of the high points in the activities of Welsh Seventh-day Adventist youth in 1968.⁴⁹ Another event that year marked the respect paid by the youth to the memory of one of the heroines of Welsh History.

On Whit Sunday, thirty three young people and their leaders walked the twenty-eight miles from Llanfihangel to Bala. They followed the route, wherever possible, taken by Mary Jones, a teenager who had walked those miles to secure a copy of the Bible in her own tongue. A 'Special Correspondent', writing in the Youth magazine said, "Seventh-day Adventist youth sought to understand better what it cost their forebears to obtain the Scriptures." On arriving at Bala the walkers were welcomed by the Rev. Huw Jones, minister of the Thomas Charles Memorial Chapel and Pastor Kenneth Clothier, minister to the North Wales District of the Seventh-day Adventist denomination. Clothier presented the walkers with a portion of the New English Bible! Not even the rain that night could dampen the spirits of the campers who had walked in the footsteps of Mary Jones.⁵⁰

The popularity of the events in Wales began to attract youth from Manchester, Plymouth, Bristol and the south east of

England. Thirty-three youth attended the Brecon Camp in June 1968. Joined by a number of visitors they climbed to Cribbin Beacon at 2,608 feet.⁵¹ Walking over the Beacons was subsequently to be an annual event. These activities were mainly for senior youth, so in 1974, a retreat was held at St. Athan Boys' Village to provide a focal point for the juniors.

From 1950, when the Pathfinder Clubs came into existence, more activities were provided in Adventist churches for boys and girls between the ages of 10 and 15 years. From 1960 there was an increase in the number of reports in the BAM and Youth of the activities of Pathfinder Clubs. For many years some of the churches provided MV classes for the youth, but in the small Companies the membership often depended on the minister or his wife for the teaching of progressive courses. However, towards the end of this century greater emphasis is being placed on teaching the youth and children the beliefs of the denomination. In an attempt to attract the children of non-members a Vacation Bible School was held at Barry in January 1968.⁵²

The School was held in the home of a member of the Barry SDA Church and lasted from Monday 1 January to Friday 5 January. By Friday, eighteen children were in attendance and eleven went to the Church that Saturday. S.R.Ware was encouraged to continue the Vacational Bible School in Barry during August 1968. Forty-five attended the School and two sessions were required each day to teach the children. When Ware moved to Tredegar the work with children continued.

Renamed the Holiday Bible School, the venue for the Bible School at Tredegar was The Little Theatre.

At Tredegar Ware saw the attendance grow from 77 children on Monday to 128 on Thursday. Ware was helped by his wife, and Bryan Watkins, a local Schoolteacher. A singer, Frank Keefe, and ten other adults gave help where required. On Saturday certificates were presented to the children, and of the 190 persons present, 50 were parents.^{5 3} As a result, an average of thirty young people attended services regularly. The Holiday Bible School idea has continued to attract the children of non-members wherever it has been used in Wales but it is only one of the methods used to attract converts to the denomination.

Under the leadership of R.A.Burgess, R.L.Vine and N. Robertson, the Youth Sponsors for Wales, the yearly camping programme for young people was maintained throughout this period. The Brecon Camp drew the youth from all over Wales and a number came from the West of England. The links with the West of England went back a long way and an attempt had been made in 1959 to form a new conference consisting of Wales and the West of England.

Despite the unfortunate consequences of the amalgamation of Wales and the Midlands after the First World War, there were those in Wales who favoured a merger with the churches in the West of England.^{5 4} Although Wales had its own resident field leader in its President, it relied upon the British Union Conference at Watford for support. For example,

the Mission Secretary/Treasurer was at Watford. The leaders of the Sabbath School, Lay-Activities, Youth, and most of the other departments in church life operated from Watford. However, some in the Welsh Mission were of the opinion that the departments of the church would work more efficiently if the administration was within its own territory. Because Conferences have full-time departmental leaders.

Another problem the Missions have always had, was the inability to call a person to the ministry without first asking the permission of the Union Conference. This problem does not apply to a Conference, which can call and discharge ministers without the permission of the Union. These then were some of the reasons why the members of the Mission sometimes wished they belonged to a Conference. However there are also some reasons why the Missions wished to maintain their independence. This can be shown in the two attempts made in 1959 and 1975 to merge the Welsh Mission with another part of the British Isles.

At a conference in Cardiff in 1959 the nominating committee proposed to the delegates the following resolution:

We, the Delegates of the Welsh Mission, assembled at Cardiff 17 July 1959, recommend to the prayerful consideration of the South England Conference, a merger of the Churches and Companies of the West of England, comprising Cornwall, Devon, Dorset, Gloucester, Somerset, Wiltshire and Bournemouth, with a view of this merger being organised into a Conference to be known as the 'Wales and West of England Conference of Seventh-day Adventists. In the event of such a merger of territory being acceptable to the constituency of the South England Conference, we request the British Union Conference Executive Committee to take the necessary steps to form and organise this new Conference.

In the discussion which followed it was pointed out that a representative delegation from North Wales was absent. In general, the response from the delegates was favourable and they voted unanimously in favour of a merger.^{5 5} In response a special meeting of delegates from the West of England was held during the South England Conference Session at Reading, later that year. Only a small amount of opposition came from some of the West of England Churches. After a study of the merger proposals, the British Union Conference said that the merger could not go ahead because they could not find the necessary subsidy to finance the scheme.^{5 6} This merger scheme was initiated by the Welsh Mission and was of a more sensible pattern than that suggested by the British Union subcommittee in 1975.

Both the Welsh and Scottish Missions proposed in conferences in 1972, that there should be a reorganisation of administration and resources. However, the result of a feasibility study carried out by a British Union appointed sub-committee was accepted by the members in Scotland but rejected by the members of the Welsh Mission. Throughout 1974 the sub-committee met regularly and then suggested the following realignment of the territory of the British Union Conference.

- (a) A Conference comprising the territory of the present South England Conference plus Northamptonshire.
- (b) A Conference comprising the territory of the present North England Conference, less Northamptonshire, together with the territories of the present Welsh and Scottish Missions.
- (c) The Irish Mission as at present.^{5 7}

At a Special Conference Session of the Welsh Mission held in Cardiff, on 13 April 1975, the delegates overwhelmingly rejected the proposals put to them by Dr. B.B.Beach, representing the Northern European Division, and E.H.Foster, President of the British Union. A lively exchange took place between the delegates and the representatives of the Union Committee. Some delegates were angered by the suggestion from the subcommittee and the President of the British Union that national identities have no part in the Seventh-day philosophy of a global work! Others were of the opinion that to include Wales and Scotland together with the North England Conference in a North British Conference was a political move to counter the numerical strength of the South England Conference.^{5 8} Still others objected to the distances delegates would have to travel to conference sessions. The Welsh Mission voted to remain within the territorial boundaries it had had since 1928.

Although the Scottish Mission joined with the North England Conference to form the North British Conference, many members in Scotland soon came to recognise the validity of the objections put forward by Welsh Mission members. In the mid-nineteen eighties the members in Scotland sought to re-establish their boundaries after the 1928 pattern. It was becoming evident that a rapid decline in numbers in Scotland was due in part to the North British Conference having to support, with money and personnel, the rapidly growing work in the cities and towns of North England. In Wales the

resources were also becoming limited and there was a drop in the number of ministers and Bible workers. The membership of the Mission had remained static for several years and movement was made only in the realignment of churches or districts.

With an improvement in travel facilities in the latter part of the century, members sometimes travelled distances of several miles to reach a church. So the churches opened in recent years were for the convenience of members in large geographical areas. When S.R.Ware proposed to the Welsh Mission Executive Committee in 1969, that a combined church and community centre be built in Tredegar he had in mind the need for a place of worship for the whole of the membership in northern Gwent. With members from as far afield as Abergavenny, Brynmawr, Cwm, Ebbw Vale and Blackwood travelling each week to Tredegar. It was a visionary approach, but it had a number of deficiencies which Ware could not have foreseen, and the Tredegar church had the shortest life of any congregation in the Welsh Mission.⁵⁹

It was Stefen Bokojemsky, a Literature Evangelist, who first began to give Bible studies to a group of people in the Tredegar/Ebbw Vale area. Several of them were students of the Voice of Prophecy Correspondence School. Several stated their desire to become members of the Seventh-day Adventist denomination and were baptised. To encourage the new members, Ware was sent from Barry in 1969 to look after the Hereford, Abergavenny, Ebbw Vale District. Concentrating his efforts at Ebbw Vale, Ware had a congregation of between twenty and forty

meeting each week at the Welfare Hall in Beaufort, a suburb of the town. On 24 October 1970, the group became an organized Company. Ware gave out more than 400 Bibles in the surrounding area and a steady trickle of converts began to join the Company. Only one of the members of the Company could be said to have had a long association with Seventh-day Adventism and be grounded in the Faith. Thus there was an inherent weakness which was to result in the congregation's early demise. This weakness was noted by some of the lay members of the Welsh Executive Committee and they were opposed to the building of a church at Tredegar. However, the building was started and towards the end of 1973 the foundations were laid.⁶⁰

Opening services were conducted on 20 July 1974, at Tredegar. The church building was situated at Cefn Golau and overlooked the town. E.H.Foster, President of the British Union, spoke at the morning service. In the afternoon the deputy chairman of Ebbw Vale Council, Councillor Eddie Hughes said, "As an active churchman I am saddened to see so many churches throughout the valleys being closed. I am encouraged to see a new church being opened to sound a strong Christian challenge." His address was followed by E.H.Foster who spoke 'of the sacrifices and efforts made by many to bring about the completion of the buildings.' Present at the services were several representatives of the family of W.H.Meredith who became a Seventh-day Adventist at Tredegar in 1895. Unfortunately, by the time of the opening service the membership had dwindled to just a few.⁶¹ For several years a

succession of ministers attempted to revive the church, but to no avail. In October 1980, the Welsh Mission Executive Committee gave permission for the building to be sold.^{6 2}

Meanwhile, there had been a consolidation of the congregations at Hereford, Blackwood, Gelligaer, Caerphilly, and Port Talbot.

After worshipping in a home at Church Street, off the High Town, the Hereford congregation bought a building in St. Guthlac's Street. This situation was near the County Hospital and the Central Bus Station. Eventually, the planning department gave permission for change of use and the building was reconstructed following plans submitted by D. Pimm, an architect and member of the Newport SDA church. At the service of dedication in January 1978, there were visitors from Cardiff, Newport, Blackwood and Abergavenny.^{6 3} Greetings were read out from three recent ministers; Pastors, J. Huzzey, S. Ware and R. Burgess. For seventy five years there had been a group of members in Hereford and although sometimes small in number, the congregation had survived. This had also been the experience of the Companies in the Rhymney and Aber valleys of South Wales.

The Companies at Caerphilly and Gelligaer/Blackwood acquired Bethania chapel Ystrad Mynach, from the East Glamorgan branch of the Presbyterian Church of Wales in 1978. It took the members about a year to renovate the building under the direction of the minister, Pastor Neil Robertson. When the Companies amalgamated to form the congregation of the

Ystrad Mynach Seventh-day Adventist Church most of the members lived within a radius of five miles.⁶⁴ Later, members were to join from a twenty five mile radius. The church was officially opened on 21 July 1979.

At the opening service were representatives from a number of Seventh-day Adventist churches and several musicians from the St. Austell SDA church in Cornwall. Among the congregation were several former members of the chapel who came to praise God that the building was again being used as a place of worship. They were pleased to hear E.H.Foster say that a faithful witness had been borne by the former congregation of the chapel for over one hundred years, and that he was proud to stand in a pulpit where so many great Welsh preachers had stood.⁶⁵ There were just eleven charter members with a number of youth and children at the opening of the church, but this was only the beginning of a church which expanded rapidly in the next few years. Seventh-day Adventists had been at work in the Rhymney Valley since 1902 and establishment of this church brought to an end the wanderings of the congregation.

Most congregations of the denomination in Wales consist of a mixture of Welsh born or English born members. However, the denomination in Britain felt the impact of the immigration of many members of West Indian origin. They came in large numbers from the 1960's onward and brought their denomination membership with them. Some of the immigrants, who saw a Seventh-day Adventist church on many streets in the West Indies, would sometimes join in worship with those of the same

culture, when they came to Britain. So members of the West Indian community have become a prominent part of the Seventh-day Adventist denomination in England and to a lesser extent in Wales. When the Hadley Company was organized in Shropshire it had a predominantly West Indian membership and so did the company at Port Talbot.

After the campaigns of G.Bryan, W.H.Frazer and W.I. Walker the congregation at Port Talbot needed a church building. In February 1981, authorisation was given by the Welsh Executive Committee for the purchase of a building from the Reformed Presbyterian Church in Dan-y-bryn Road, Port Talbot. Two-thirds of the purchase price came from the sale of the church at Tredegar.⁶⁶ After renovation the church was dedicated on 28 May 1983.⁶⁷ This was another attempt by the denomination to consolidate the work in areas where they had traditionally had groups of members.

One such group was the Pontypool SDA Church who disbanded in 1982 and was re-established with members from Ystrad Mynach and Newport churches to form the Cwmbran Company.⁶⁸ While in North Wales, the Church at Llandudno was disbanded because of the mass emigration of the membership. The denomination sought to re-establish a presence west of Rhyl, at Colwyn Bay, where a Company was formed, in October 1978.⁶⁹ Again, due to the emigration of a number of families to England, the church building at Aberdare was sold in 1984,⁷⁰ and the few remaining members met for services in a member's home. At the end of 1985, after a hundred years of activity in Wales, the

denomination had church buildings at Swansea, Port Talbot, Barry, Cardiff, Newport, Trealaw, Ystrad Mynach, and Rhyl. Companies met in borrowed halls or homes at Aberdare, Carmarthen, Colwyn Bay and Cwmbran. In the border counties there was a church building at Hereford and Shrewsbury but the Hadley Company met in a borrowed hall.

The denomination cannot boast of any real success in the territory of the Welsh Mission after a century of Adventism. Had the denomination retained the impetus it developed in the first decade of this century the history might have been different. Today the danger is that after the consolidation of churches in particular areas, there seems to be no inclination to expand.

1. SDAE. p.776.
2. A report of the convention was later published by the Stanborough Press. Not dated. "Pulpit Evangelism" was on pp.39-42.
3. WMin. 6 March 1956, p.23.
4. A.H.Cooper, BAM, 8 Nov.1963, pp.7-8. Each class consisted of two parts; a lecture on preaching and active practical participation by members of the class.
5. Lay Activities Council, Hoddesdon, 8-10 Dec. 1972.
6. M.C.Murdoch, BAM, 12 October 1956. p.8. Also, in more detail, H.E. Bull, BAM, 26 October 1956, pp.4-5.
7. A.J.Timothy, BAM, 7 September 1956, p.6.
8. BAM, 21 December 1956, pp.4-5.
9. E.Scott, BAM, 8 March 1957, p.6.
10. K.A.Elias, BAM, 21 June 1963, pp.8-10.
11. Ibid.
12. Ibid.
13. A.H.Cooper, BAM, 4 December 1964, p.4.
14. A.H.Cooper, BAM, 4 February 1966, pp.1-3. Also 18 February 1966, pp.12-13.
15. A.H.Cooper, BAM, 4 February 1966, p.3.
16. WMin. Session, July 1967 p.31.
17. See Aberfan File in Reference Department, Merthyr Tydfil Central Library for newspaper coverage of the disaster. One

issue of the BAM was given over to reports from Seventh-day Adventist sources. A.H. Cooper, BAM, 11 November 1966, p.3.

18. Ibid.

19 A.C.Vine, BAM, 11 November 1966, pp.1-2.

20. A.H.Cooper, BAM, 11 November 1966, pp.4-5.

21. A.J.Roderick and A.R.Haran, BAM, 20 January 1967, pp.12-13.

22. Ibid.

23. P.H.Stearman, BAM, 17 November 1972, p.1.

24. P.H.Stearman, BAM, 9 February 1973, p.6.

25. B.Newell BAM. 21 April 1972, p.4.

26. Mary Ford, Encounter, May 1974, p.7.

27. Vera Matchell, BAM. 1 Dec. 1972, p.6.

28. Ibid. (Represented at the opening were the South Wales Council on Alcoholism, Bristol Council on Alcoholism, United Council on Alcoholism and Drugs, Newport and Cardiff Social Services, Probation and after-care services, The Samaritans, Newport Temperance Society, Monmouthshire Temperance Union, British Temperance Society, St. Vincent Du Puala, The Good Tampers, Seventh-day Adventist Welfare Society, Newport and Cardiff Loyal Order of Moose, Rotary International, Friends of Dyfrig House, Community Industry, Youth Volunteer Force, Marriage Advisory Council, Phillips Memorial Charity, and the ministers of Baptist, Presbyterian, Methodist and Church of England churches in Newport.)

29. R.L.Vine, BAM. 3 May 1974, p.7.

30. Much of what is recorded here was collected from several conversations with Mr. Baker over a period of time.

31. Members of the Crusade team were Jeanne Barron, Miss Barbara Oliver, Ray and Ouida Turner. See P.H.Stearman, BAM. 8 May 1970, pp.1-2.

32. P.H.Stearman, BAM. 3 July 1970, p.9. Also BAM, 11 September 1970, pp.1-3.

33. Vera Matchell, Youth, Sept. 1970, p.2.

34. James Ellison, BAM, 26 November 1976, pp.1-2.

35. P.H.Stearman, BAM, 27 July 1973, p.1.

36. L.A.D.Lane, BAM, 16 September 1977, p.2.

37. M.I.Walker, BAM, 23 November 1979, p.4.

38. Vera Matchell, BAM, 23 November 1979, p.4.

39. M.I.Walker, BAM, 17 September 1982. p.4.

40. The two men from the General Conference were H.L.Rudy and Dr. L.E.Froom. Rudy was a Field Secretary of the Conference and Froom a specialist in Historical Theology.

41. WMin. 9 March 1961, pp.6-7.

42. WMin. 30 April 1967, p.10.

43. Session Minutes, July 1967, p.9.

44. WMin. 14 July 1968, p.8.

45. WMin. 8 March 1970, p.10.

46. WMin. 29 May 1984, p.4.

47. WMin. 15 January 1985, p.3. WMMin. 29 May 1984, p.5.

48. Paul R.Johnson, Youth, August 1966, pp.4-5.

49. Miriam Davies, Youth, April 1966, pp.2-3. Francis King and Desmond Pimm, Youth, May 1968, p.4.

50. Our Special Correspondent, Youth, August 1968, pp.1-3.
51. R.A.Burgess, Youth, August 1968, p.7.
52. S.R.Ware, BAM, 2 February 1968, p.5.
53. Beatrice Barker, BAM, 21 January 1972, pp.6-7.
54. WMin. Session Report, 16-18 July 1959, p.41.
55. Ibid.,
56. WMin. 15 Dec. 1959, pp.68-69.
57. The British Union Plan of Territorial Reorganization With Special Reference to the Scottish and Welsh Missions. E.H. Foster, Watford, March 1975.
58. R.L.Vine, BAM. 16 May 1975, pp.1-2. See also R.M.A. Smart, BAM. 4 April 1975, pp.1-2.
59. WMin. 5 Oct. 1969, p.33. WMMin. 25 Oct. 1970, p.58.
60. S.R.Ware, BAM. 11 Jan. 1974, p.1.
61. P.H.Stearman, BAM. 20 Sept. 1974, pp.1-2.
62. WMin. 7 Oct. 1980, p.10.
63. L.A.D.Lane, BAM. 24 March 1978, pp.1,6-7.
64. E.Logan, BAM. 22 Dec. 1978, p.6.
65. Min. Ystrad Mynach Church Board, 1978.
66. WMin. 24 Feb. 1981, p.4.
67. Welsh Mission Session Report, 8-10 July 1983, p.3.
68. WMin. 20 July 1982, p.7.
69. M.R.Stone, 2 Feb. 1979, p.5.
70. WMin. 12 Feb. 1984, p.2. and 29 May 1984, p.4.

CHAPTER 6.**Within the Churches.**

Throughout the history of the denomination in the Welsh Mission, some churches and districts fared better than others, both financially and spiritually. For the analysis of some of the causal factors that contributed to the rise and fall of the various congregations, it is more convenient to divide the Mission into districts. Much of the denomination's work in Wales has been concentrated in the south-east. Many more public campaigns have been held in the south and correspondingly many more members joined the churches in the southern half of the Mission's territory. The influence exerted at annual meetings, mostly centred on Cardiff or Newport, and sometimes Swansea, created lasting impressions on the members. At these meetings they heard some of the best speakers the denomination could command; speakers from all parts of the world. It was inevitable that the experience would send them back to their churches determined to aid in the task of enlarging the world membership of the denomination. In the history of some of the smaller Churches and Companies in the Welsh Mission, changes were often dependent on the economic climate. There were times in the past hundred years when many members left the harsh economic climate in the Principality, for greener pastures. This had the effect of keeping the overall gains of the denomination

low, and because the numerical membership remained low, the survival of Churches and Companies was often in jeopardy. Some of the Churches and Companies dwindled to very small numbers and were later resurrected to become strong again. Others ceased to exist for various reasons, like apostasies, transfers or death. Yet a presence has persisted without interruption in a number of places.

Newport and South East Gwent District.

From the foundation of the denomination in South Wales there have been Seventh-day Adventists in Newport and the surrounding districts. Newport has always had the strongest Church in the Welsh Mission in terms of members of ability, and support given to the work of the denomination. The church has been able to provide a number of laymen of ability to preach and administer the work of the denomination in the Principality. Considering the controversy which surrounded the formation of this Church, in the first decade of the century, it developed, over the years, into a good example of the all round interest Adventists have in the physical as well as the spiritual life.

One of the families which gave the Newport church much needed stability in the early days of its existence were drapers by the name of Powell. They were first contacted by Mrs.T.Buckman and invited to the services in the tent, at Clarence Place. When the details of their conversion to

Seventh-day Adventism became known, they were 'turned out' of a Baptist chapel in Newport. The father of the family, Isaac Powell, became Elder of the Newport Seventh-day Adventist church when A.F.Ballenger left for Ireland. He braved the storm which Ballenger's teachings caused in the church. With the aid of W.H.Meredith and W.E.Read, he settled the congregation in their new found Faith.¹

Because Meredith was unsure as to the allegiance of the congregation to the denomination he asked for help to explain the teachings of Seventh-day Adventists in 1905. Help came in the form of E.W.Farnsworth, son of the one of the first Seventh-day Adventists in New England. Farnsworth afterwards wrote to inform the General Conference President, A.G. Daniels, that A.F.Ballenger and William Hutchinson should be recalled to the United States. In Farnsworth's opinion it would take a long time for the work in Britain to recover from the disruption caused by these two men. Meredith, for his part, held a mission of one week in Newport to establish the waverers, probably on the advice of Farnsworth.²

The mission continued for eight days and Isaac Powell reported that he found the early morning prayer meetings at 6.00am, "conducive to spiritual growth." Later that year to confirm further the Adventist church's long standing teaching on the Sanctuary, E.E.Andross spoke on the doctrine at six services on the 23 and 24 October. This explanation by Andross of the Sanctuary doctrine seems to have satisfied the waverers in Newport and the congregation decided to remain

within the denomination.³ When the next series of Public services were held in the town, they gave full support to the team of workers, W.E.Read. F.E.Powell, R.Jacques and Mrs.M.Asay.

Again, in the Read campaign of 1907, a tent was used for the public services. Although the tent was 'not crowded, in the week', it was 'fairly full of a good class of people on Sunday nights'. Several joined the church at the end of the services and when Read moved to North Wales, at the beginning of 1909, R.Jacques remained, as minister, until the end of 1909.⁴ Because of the demands for public campaigns in other parts of Wales, Newport did not again receive the attention of SDA evangelists until the early days of the First World War.

Further campaigns were held in Newport in 1915 and in 1916. Both were held in the Constance Street Mission Hall. In the first year A.E.Bacon and Miss D.Moseley and in the second year W.H.Musgrave helped for a short time. Prospects were encouraging when eighteen joined the church in the two year period. The joy of having a number of new members was overshadowed by the loss of the church Elder, Isaac Powell, who died in 1916.⁵ Soon after R.Jacques moved to Newport and became Elder of the church. His leadership was a stable influence in the church for several decades. He became the driving force behind the building of the church in Chepstow Road, a base from which D.Morrison held a successful campaign

in 1922, when another nineteen were added to the congregation.⁶

Undoubtedly the work of A.F.Bird was the most rewarding of any work undertaken by the denomination at Newport, as explained in a previous chapter.⁷ His style of preaching and teaching was in marked contrast to that of T.H.Cooper who became the minister at Newport in 1929. Bird spoke with intense enthusiasm while Cooper spoke with a quiet reserve. Some of the members were disappointed by the change in ministers, but what Cooper lacked in charisma he made up for in solid work. Newport reached a membership of 102 at the beginning of 1930 but then, as the Depression deepened, the membership dropped to 76 by the end of 1932.

Newport began to lose some of the young people in 1930 when three left to attend Stanborough College.⁸ In 1932 six young people from Newport were reported as attending the new college at Newbold Revel.⁹ Some returned to Newport with life-partners, others married and moved to other parts of the country. As always the emphasis on public evangelism at Newport enabled the decline in membership to be reversed and following a campaign by G.D.King and W.G.Nicholson at the beginning of 1935 the membership rose to 96 persons.¹⁰

H.K.Munson became the minister at Newport on the eve of the Second World War. It was in 1938 that he invited the then Youth Leader for the British Union Conference, F.W.Goodall, to hold a series of services to encourage young people to join the church.¹¹ Some of those who attended the subsequent

youth activities in the church later became leaders in the work, notably, Dr.T.Gallivan, who later became the Medical and Temperance Secretary of the British Union Conference, and Mrs.Vera Machell, who became the Youth Leader and Communications Secretary of the Newport Church. Much of the work of Mrs.Machell was in supervising the Missionary Volunteer classes. Her work encouraged many young people to join the church. Thus, new converts were gained and the level of membership maintained.

In the early days of the Second World War the blackout disrupted evangelism in Newport. A pattern emerged, with cottage meetings held in the week, and an evangelistic meeting at the church on Sundays.^{1 2} When D.A.Conroy hired a small cinema in the docks area the following year he moved to the church on Sunday afternoons to avoid the handicap of the blackout.^{1 3} The stringency of war forced Conroy's replacement, H.Humphries to conduct his evangelism at two locations on weeknights. Schools with the ability to conform to the blackout Regulations were used. The general level of evangelistic activity went down throughout the war and, as a result, there was a significant decline in the membership of the church.^{1 4}

Membership figures in 1946 were 25% below the 1939 level. Determined effort by the team led by F.S.Jackson in 1947 brought new members into the church. Work by J.M.Howard and George Emm ensured that the losses of the war years were replaced by 1950 and the Newport church again had over 100

members.¹⁵ One of the most successful workers in the post-war period was A.Lacey who baptized twenty-three people.¹⁶ However, the church was not only interested in evangelism, but in supplying humanitarian aid when necessary.

The opportunity arrived following the Hungarian crisis in 1956 when the church co-operated with the Newport Council of Churches and supported the Mayor's Hungarian Relief Fund. Of the £127 collected among the churches the Newport SDA Church contributed £20. No figures are given for the clothes collected by Adventists but 125 sacks of clothing were sent to Oxfam by the Council of Churches.¹⁷ Many of the youth took part in collecting funds and clothes for the Appeal.

At an investiture in July 1958 C.D.Baildam presented awards to nine young people aged from eight to eleven years. Awards were made for Cookery, Handicrafts, Collectors, Temperance, and Christian Story Telling. It was the first investiture of many for those trained by Vera Matchell. Almost all of those invested that day later became baptised members of the Seventh-day Adventist Church.¹⁸ At the end of 1960 Howard Ebdon wrote, "'The aim makes great the life', has undoubtedly been the motto of the Newport church during the year 1960." A number of renovations and the installation of a new organ had improved the church. Much of the work had been done by the members who had given time and money. The minister C.L.W.Cooke said that he had deeply appreciated the work undertaken by the officers and members, who had worked together as a team.¹⁹

In 1964 Newport had a new pastor, R.A.Burgess, who was to take an interest in the youth work in the church and, soon after, he was made Youth Sponsor for the Welsh Mission. Fourteen of the youth from Newport were invested with honours at the Welsh Biennial Conference Session in Cardiff in June 1965.²⁰ After 1965 there was more emphasis on combining the Welsh youth and juniors at weekend camps. However, the weekly meetings of the Pathfinders continued in the church, as did the work of the Welfare department.

Newport church was the host to a combined meeting of the Town's Temperance movement in 1967. Representatives from the Baptist Churches and the Secretary of the Newport Temperance Association shared a platform with Pastor B.F.Kinman, British Union Temperance Secretary. Kinman urged the church to take the temperance cause to heart because alcohol and nicotine were being accepted as social obligations. He also said that drug taking was following the same trend. Some of the members needed no urging as they had been long-time workers in the field of temperance. As a result of the meeting plans were made to further the work in other parts of South Wales.²¹ At Newport the youth emphasis continued with a carefully thought out series of services on Saturday evenings.

Each Saturday, starting in the autumn of 1970, a programme called "The Best Saturday Night in Town" was held at the Newport Church. Several young people from the churches in South Wales combined in a Committee to organize the

programmes, invite prominent speakers and soloists from different parts of the country, and choose the music. Usually a particular theme would be followed throughout each programme and the guests were asked to keep to the theme. Members travelled from Swansea, Barry, Aberdare, Caerphilly, Blackwood, Cardiff, and Pontypool for these programmes. So the church at Newport was always filled to capacity. The programmes went on for two seasons and then ended at the beginning of 1972 when those on the Committee moved to other parts of Britain. The programmes made a contribution to the fellowship between the churches and many wished that they could have continued.^{2 2}

In March 1972, the congregation celebrated the golden jubilee of the dedication of the building for worship. It was held on the 25 and 26 March. At the opening service on the Friday night the young people presented the programme. Two of the members spoke on the history of the church. At the end of the celebrations they gave thanks 'to God...for the way He had led them for the past fifty years'.^{2 3}

Following these celebrations, there was a Voice of Youth Campaign at Newport. When Pastor Mike Stevenson the SDA World Youth Leader visited Newport from 28 to 29 September 1972 he proposed that the Youth Society should support the Voice of Youth evangelism format. More seats were needed on that occasion in the Newport Church to accommodate those attending from other SDA Youth Societies. It was an inspiring weekend with the youth leaders for Northern Europe, the British Union

and the Welsh Mission all urging the youth to a greater missionary effort in the community. Practical work in the community was always an objective of the Pathfinder Clubs and many elderly people received benefit from the visits of the caring young people.²⁴

Local youth together with a group of American youth tried a 'Gate' programme to encourage young non-members to join a Bible study group. The idea was to invite the youth to a friendly environment away from the Church and then gradually speak to them on the claims of Christ. Those who professed an interest in Christianity would then be invited to the Bible study group. The minister R.L.Vine said that 'the whole church had been strengthened by the campaign'. He was of the opinion that the youth of the church had learned a great deal about winning secular youth to the principles of Christianity.²⁵

Further campaigns of this nature were held in 1973 and 1974. Under the leadership of Barry Casey, student missionaries from Pacific Union College, Angwin, California, worked in Newport in 1973. A year later he returned with a team of ten persons from Pacific Union College, Le Sierra College, and Andrews University. This team was divided into two teams of five. One team working in Newport and one in Tredegar. The teams helped in the decoration of both church buildings before their respective Voice of Youth campaigns began in the summer of 1974. Each Sunday, open-air services were held at the Ringland Estate, one of the largest

Corporation housing developments in the town in recent years. At the same time a 'Gate' programme began in a rent-free room in the Queen's Hotel in the centre of Newport. About 25 non-Adventist young people turned up to hear good music performed and take part in the discussions. Some of these young people asked the local Adventist minister for Bible studies in their own home. However, much of the missionary work among the youth came from the initiative of the youth from the Newport SDA Church.²⁶

In 1976 there was a series of baptisms of young people who had grown up in the Pathfinder clubs and some from the "Gate" programmes. At a large investiture on 2 October twenty-one children and young people from the district were given 'many honours' for the hard work done under the leadership of Vera Machell. Many of the youth who became members were influenced by the courses she directed. Five of the teenagers were invested as Master Guides, the highest status in the Pathfinder clubs, at Newport on the 14 June 1980. In a report to the BAM, it was stated that the future of the church depended on these leaders.²⁷ Undoubtedly the work with the Pathfinder club in Newport prepared many for places of leadership in the church. This is perhaps the reason for its place as the foremost representative of the denomination in the Principality.

The Newport Church has contained throughout its history all the elements of witness found in Seventh-day Adventism. Programmes, often devised in the corridors of power, have

been successfully put into practice by the Newport SDA Church. In the years up to 1985 other churches or Companies were part of the Newport district, but it was from Newport that strong leadership qualities were manifested. For Newport supplied a large number of first quality lay-preachers who could respond to the calls of the regular ministry and help in the preaching of the gospel in churches and chapels of some of the other denominations in that area of South-East Wales. Included in this number are men such as H.Pimm, W.Searles, H.Baker, A.Fleet and D.Needham.

Abergavenny and Blaenavon.

Many of the early converts in this area came from Llanelly Hill, a scattered mining community in the triangle between Abergavenny, Brynmawr and Blaenavon. In the Hamlet of Blaen Bettws, W.H.Charles owned a drift mine. He was the leader of the Seventh-day Adventists in the area, and employed those who lost their jobs when they joined the denomination.²⁸ His brother, F.Charles led in the building of the first Adventist Church in Wales at Blaenavon. The building was opened for services in 1920 and remained in the ownership of the denomination until the 1950s.²⁹

Adventist work in Blaenavon suffered when several families moved away just after the First World War. Only six members remained to worship in the church at Blaenavon. These continued to keep the doors of the church open until the end

of the Second World War when the church was disbanded.³⁰

At Abergavenny there were just a few isolated members from the early campaign of Halliday. There is no record of any Seventh-day Adventist presence in Abergavenny between 1916 and 1948. A campaign was held in the Town Hall in 1948 by a team consisting of J.M.Howard, G.Emm, C.L.W.Cooke and Miss A.Hartland. A group of nine was baptised as a result of the campaign even though twenty- six people had studied the teachings of the denomination in their own homes.³¹ C.L.W.Cooke was the resident minister in Abergavenny for a short time only, and the small Company experienced a succession of ministers up to the time it was disbanded in 1972.³²

Abertillery.

Details of the early work of the denomination at Abertillery are missing. It must therefore be assumed, from the evidence, that A.F.Ballenger was responsible for the active, vigorous church, that arose in the town in the first few years of the century. Possibly, W.Robinson was also involved with the raising of this church with Ballenger and at that time accepted his teachings on the Sanctuary. So enthusiastic were some of these new members that they gave up good jobs to enter the colporteur work.

Two of the colporteurs, W.Purchase and E.Harris sold large quantities of literature. At Blaenavon, two other

colporteurs from Abertillery, sold literature which led to the baptism of several converts.³³ Meredith was a frequent visitor to the church, sometimes attending their weekly prayer meeting. He soon began to realize that A.F.Ballenger was sending literature to the congregation. Ballenger was so influencing their thinking that Meredith was glad to invite E.E.Andross, to speak at Abertillery on 'The Foundational Truths of Our Message'.³⁴ However, the whole church left the denomination in 1908. After this incident the Adventists seem to have avoided the town until 1933.

It was in October of 1933 that M.C.Murdoch began services for the public in the Drill Hall, Abertillery.³⁵ Abertillery, with its thousands of unemployed, was willing to listen to the preaching of this Adventist minister and the services were well attended throughout the winter of 1933 and the spring of 1934. Twelve joined to form a Company and there may have been more converts if Murdoch had not been called to the Mission Field of East Africa.³⁶ Without a church building, the Company met in a home at Abertillery. No further work was done by Adventists at Abertillery and the Company died out in the early 1950s.

Pontypool and Cwmbran.

The work of the Seventh-day Adventists in Pontypool and Cwmbran was closely linked with the church at Newport. Because of a change in the nature of the two towns the members eventually moved their meeting place from Pontypool

to Cwmbran. In the early years of this century Pontypool was an established industrial town, Cwmbran a small village. After the Second World War Cwmbran was designated as the place for a 'New Town' and when fully developed it became larger in size and population than Pontypool. Cwmbran gave greater opportunities to SDA's, with more centrally located halls to be rented, so they began to hold public services there, in preference to Pontypool.

Colporteurs were selling Adventist literature in Pontypool and Cwmbran in the first decade of this century and by 1907, the Bible Van was present in the area.³⁷ However, it was not until 1930 that public services were held by T.H.Cooper in the Town Hall at Pontypool.³⁸ Several of the converts were miners and they had difficulty in keeping the seventh-day Sabbath. After the baptism of eight new converts in 1932, a Company was organized, but this was to be short-lived and services in the town ended in 1935. Another decade passed before the Adventists held services again in Pontypool.

From a base at Newport, F.S.Jackson, assisted by J.Freeman, began services at the beginning of 1946. Several people were baptised from this campaign and another group was baptized following public services in Pontnewydd, conducted by H.Logan in 1950/51.³⁹ Several short campaigns followed; one by I.R.Kinnersley at The Settlement in 1955, and a longer series of services at one of the hotels in the town conducted by J.P.West in 1958.⁴⁰ Soon after this latter campaign the

organization of the Company took place. With a good number in the congregation a search began for a church building.⁴¹

Though a church building was purchased in Pontypool in 1960, it was at Cwmbran that C.L.W.Cooke held the next public campaign in the area. When five were baptised at Newport on 23 June 1963 they were placed on the Isolated List until a new Company was organized at Cwmbran. A month later five members transferred from the Newport Church and those worshipping at Cwmbran were formed into a Company.⁴² Over the next two decades the fortunes of the membership in Cwmbran and Pontypool oscillated between the respective towns.

The membership at Cwmbran declined, almost as quickly as it had appeared. The few remaining members joined in worship with those at Pontypool or Newport. For the first time in many years a colporteur began working in the district. Interest in the denomination from his work, led to a series of cottage meetings in Pontypool. Five families and a group of thirteen were given Bible studies in their home, between 1965 and 1966.⁴³ Several attended the Pontypool services. This strengthened the membership at Pontypool and all services were held there for the next sixteen years. During this period the membership declined and the Mission Executive Committee was repeatedly asked for money to maintain the church building in Osborne Road. This state of affairs continued until the Pontypool company was dissolved in 1982 and the building sold.⁴⁴

Meanwhile, the interest of several people at Cwmbran, as a result of the campaign held by M.I.Walker, led to the reorganization of a Company in that town in 1982. New members joined with other members from Pontypool, Ystrad Mynach, and Newport to begin meetings in a rented hall. As part of the Newport District, minister and lay preachers continue to conduct services at Cwmbran in the Assembly Rooms.^{4 5}

Ebbw Vale.

When the Buckmans left Newport in 1903 they settled for a while at Ebbw Vale. Their colporteur work found several people who were very interested in the teachings of Seventh-day Adventists. A group began to meet in the home of two of the new members. On the 29 June 1907, W.H.Meredith baptised four at Brynhyfryd Baptist Chapel.^{4 6} No formal organization of the group took place at that time and the members were part of the Isolated church. This status changed when W.H.Charles moved into the area from Blaenavon in 1916.

Charles was one of the foremost laymen of the early days of Adventism in Wales and his leadership began to draw a number of the inhabitants of Ebbw Vale towards the Adventist cause. Meetings continued to be held in members' homes in 1916, and in April 1917, the Ebbw Vale Church was admitted to the sisterhood of Welsh Seventh-day Adventist Churches, at a Conference in Cardiff.^{4 7}

After the cottage meetings, a Hall was rented in Mount Pleasant Road, for services. It was never a large church and

came to an end in 1925. The few remaining members became members of the Isolated Church. With no further effort to gain converts there were no replacements for the members who had moved to other places. No further work was done in the town until S.Bukojemski conducted cottage meetings at the end of the 1960s. Several joined the church and were baptised in 1970-72 and services were held in Beaufort. Later some joined the Tredegar Church and services ended in Ebbw Vale.⁴⁸

Cardiff Valleys District.

From 1893 onwards there have been Seventh-day Adventists in Cardiff. Cardiff had grown from a village of about two thousand people in 1800, to a city of a quarter of a million in 1896. As the port with the second highest number of registered ships in the United Kingdom in 1896, it was possible to travel to many parts of the world from Cardiff.⁴⁹ It was therefore an important part of the Seventh-day Adventist Mission to Wales that a church be established in the city.

Several colporteurs from Bath and the United States, sold literature from door-to-door in the city. Sufficient interest in the teachings of the denomination was aroused for H.E. Robinson, Superintendent of the British Mission, to send C.H.Keslake to Cardiff from Bath in 1895. Keslake only remained in Cardiff for a few months and returned to the United States because of the health of his wife.⁵⁰ W.H.

Meredith was invited to minister to the group of workers in Cardiff until the arrival of J.S. Washburn. Washburn attempted to work on the low budget recommended by the leaders of the British Mission, for several months after his arrival in Cardiff. He soon realized that he could not attract people to the services without spending money and advertising extensively.⁵¹

When Washburn moved on to Swansea, he took all the Adventist workers from Cardiff and the forty-seven converts were left without a leader. It seems that the sudden departure of the team of workers meant that Cardiff was left without an organized church. When Meredith returned from London at the end of 1901 many of the converts from the Washburn campaign had departed, leaving just a small number of believers. As soon as A.F. Ballenger became the Superintendent of the Welsh Mission in 1902 he set out to put the church at Cardiff on a stable foundation. With the help of another American, W. Halliday services were conducted in preparation for the organization of the church in the city.⁵²

When the church was formally organized in May 1903, the task of ministering to the congregation was given to W. Halliday and A.S. Rodd. Rodd also continued to support himself by selling the Home Handbook.⁵³ After a brief spell at Cardiff, these ministers departed to other areas of Wales and between 1905 and 1906, Meredith ministered to the church while still living in Barry. He was assisted by W.E. Read and Mrs. M. Asay. Meredith said at the British Union Conference

Session in 1906 that at the tent meetings held in Cardiff that year there were a number of persons who had attended Washburn's services ten years earlier.⁵⁴ Converts from the tent meetings were baptised in a Swimming Pool at Cardiff in the November of 1906.⁵⁵ There was no further public evangelism in the city until 1913.

At the beginning of 1913 H.E.Armstrong, the President of the Welsh Conference, advertised his lectures at the Cory Hall, in the South Wales Echo.⁵⁶ Lectures were given twice weekly on Sundays and Wednesdays and the lectures continued from February to the end of May. Charles Penrose continued the campaign after Armstrong had left to take up a new post, as President of the North England Conference.⁵⁷ Penrose reported later that there were four converts at Cardiff. Another decade elapsed before further evangelism of any significance was undertaken at Cardiff, when the then President, O.M.Dorland, began services in the Picture House, Clifton Street, Splott in 1924.⁵⁸

Dorland, an American born pastor who devoted his life to the work in Britain, was assisted by J.G.Bevan and Miss O.C. Davies. Splott was considered to be one of the poorer districts of Cardiff, but it was an area steeped in the nonconformist tradition.⁵⁹ Six converts were baptized on the 17 October 1924 in the Welsh Baptist Chapel in Moira Terrace. They were probably the first new members from the Splott campaign.⁶⁰ Converts from the much larger campaign that

commenced in the Cory Hall on 19 October 1924, were not baptised until the following June.^{6 1}

The problem of finding a suitable place in which to baptise these new converts in Cardiff, was solved when the minister and deacons of Tabernacle Welsh Baptist Chapel, in The Hayes, gave permission for the Adventists to use their baptistry. In fact a large number of Baptists joined the Adventists to witness the baptismal service held on Friday 26 June 1925. On that date fifteen were baptised and later that year another seven were baptised in the same chapel.^{6 2} Dorland continued to hold campaigns throughout his stay at Cardiff and the membership grew from forty-one in 1924, to eighty in 1928. A major problem for all the ministers and their associates at Cardiff was that of finding a suitable place in which to worship.

This problem and the ensuing frustration was echoed by H.W.Lowe when he wrote, "Thirty-four years have passed and we have no house of worship-not even the exclusive use of a rented hall-in the Capital of Wales."^{6 3} Such sentiments were emphasised, only six months later, by G.D.King who wrote, "For several years the Church in Cardiff has been in three different Halls during the week with much inconvenience. However, for three months now our Cardiff members have been happy in Gwelïa Hall, Fitzalan Road, for Sabbaths and Sunday evenings, with a rear room for Wednesday evenings."^{6 4} In spite of the difficulties, public evangelism continued,

although new members were sometimes discontented with the places used for worship by the Cardiff congregation.

Much of the ten years that S.G. Hyde spent at Cardiff he was engaged in public evangelism. Large numbers of people heard him preach at the Park Hall in Cardiff in the Spring of 1939 and for eight weeks he held an audience of about 700 to 1,000 persons each Sunday night.⁶⁵ Only twelve more were added to the membership at the end of 1939 as a result of the campaign and attention was focused once again on the need for a church building of their own.⁶⁶ Hyde called it a scandal that after forty years the 'Headquarters had no church building'. Hyde was overjoyed when the Cardiff Church Building Fund reached £730 and encouraged, he set about winning new members in the Spring of 1940.⁶⁷

Financial criteria dictated that small campaigns were held throughout the war years and so evangelistic activity moved from the city centre to the districts of Cardiff. Only four were added to the membership and the church had a net loss of two at the end of the war.⁶⁸ At the end of 1946, S.G.Hyde's long term as the Superintendent of the Welsh Mission came to an end.

Beside being the Superintendent of the Welsh Mission, Hyde had preached regularly to the public. He was known for his pastoral work and held in high respect by the members of the denomination in the Welsh Mission. To fellow ministers he was a hard taskmaster and his evangelism was not above criticism. Some of his fellow workers were of the opinion

that he often baptised people who were unaware that they were joining the Seventh-day Adventist church. However, his contribution over the ten years of his superintendency had considerable impact for the church, although there had been difficult times. His successor was J.M.Howard.

Although J.M.Howard also made his headquarters at Cardiff, he did not become so involved in local church activities. Howard was the 'master organizer' of some of the most outstanding meetings in the history of the Mission. Between 1947 and 1949, some of the outstanding speakers of the denomination visited Cardiff; such as F.D. Nichol, Editor of the Review and Herald, H.M.S.Richards, founder of the Voice of Prophecy radio broadcasts, and R.A.Anderson, Associate Secretary of the General Conference Ministerial Association.⁶⁹ In April 1949 the missionary A.G.Steward brought Robert Salau, a Solomon Islander and pioneer worker in New Guinea, to Cardiff. Salau had worked with the Welshman G.F.Jones in the Western Pacific Islands. The benefit received from the visits of these speakers helped to enthuse and encourage the members, not only in Cardiff but throughout the South Wales churches.⁷⁰

The Cardiff congregation acquired their own church building in 1950. It was a large building, bought with the knowledge that the Welsh Mission would no longer need to hire a hall for their conference sessions. In order to fill the building with converts from the Cardiff area, several public campaigns were being held in the city in the 1950s. In

January 1951, D.J.Handysides moved to Cardiff as city evangelist.⁷¹

Members at Cardiff helped Handysides' two assistants, G.Brown and Amos Cooper, to deliver several thousand copies of the Good News magazine. At the end of March 1951 it was reported in the BAM that 670 non-members had made requests to join the Voice of Prophecy Correspondence School. Twenty-three were baptised and admitted to membership on 9 February 1952 and on 27 June another seven.⁷² This brought to an end the work of Handysides in Cardiff and when he was called to North London, G.R.Bell became the new minister.

Bell gathered a team together for a campaign in the Autumn of 1953. They were C.W.Knowlson, I.R.Kinnersly, a recent graduate from Newbold College, and Miss M.Clements. Instead of the campaign being held in a public hall and then transferring later to the church, Bell decided to have the campaign services in the church. He advertised well, attracted large crowds, and somehow squeezed 700 persons into a church with a seating capacity for 500.⁷³ He invited the best choirs in South-East Wales to participate in his evangelistic programme. Choirs like the Treorchy Male Voice, Treorchy Royal Welsh and the Pendyrus, made sure that all the seats were occupied for the preaching of the evangelist. In the first few weeks many became frustrated because they were turned away from the door. A system of reserved tickets was introduced so that regular attendants would be guaranteed a seat in the church. Several new members joined the church

after this campaign. Six were admitted to membership on 24 January 1954.⁷⁴

In 1956, Cardiff was privileged to have two ministers. H.E.Bull was given the task of combining the pastorate at Cardiff with the church at Barry and the two Companies at Caerphilly and Gelligaer.⁷⁵ C.D.Baildam was also located in Cardiff as City Evangelist. Baildam carried on the tradition of G.R.Bell and the Tredegar Orpheus Choir sang at the opening night of the 1956 public campaign in the Pavilion, Sophia Gardens. One of the young people who attended Baildam's campaign meetings, later became a minister. He had been attracted by the good number of youth in the Cardiff Church at that time.⁷⁶

When H.E.Bull left Cardiff in 1958 Baildam was appointed pastor of a district which included Caerphilly and Gelligaer.⁷⁷ Baildam became Youth Sponsor for the Welsh Mission and also gave a great deal of encouragement to the youth of the Cardiff church. In 1960 K.A.Elias became the president of the Welsh Mission and moved to Cardiff. He ensured that the amount of activity evident among the Cardiff membership did not diminish.

In the Diamond Jubilee service held in the Cardiff Church on 19 May 1962, opportunity was given to the congregation for praise and testimony. Many of those in the congregation took part, each giving a glimpse of their experiences since they became members. K.A.Elias had appealed through the pages of the BAM to the members in Britain for

information on the history of the Welsh Mission. He received several significant letters which he shared with the members at the service. Lynda Britton, Press Relations Secretary of the Cardiff Church, must have enjoyed the musical items and concluded her report with "God bless Wales-Gwlad y Gan." (Land of Song).^{7 8}

Another era began at Cardiff in 1963 K.A.Elias was called to be the President of the North England Conference. K.H.Clothier became the pastor of the church in Cardiff and in August, A.H.Cooper became the new Welsh mission President, also residing in the city. It was the era of Stop-smoking clinics, Smoker's Dial and Dial-a-prayer.^{7 9} The vestry of the Cardiff church contained the machines for the dialling programmes which ran for twenty-four hours every day. These activities were first tried in Britain at Cardiff. Social work continued with an emphasis on Alcohol and Drug abuse after Cooper left for Scotland. It was an emphasis made possible by the interest taken in the Temperance work by the new President, P.H.Stearman.

P.H.Stearman became pastor of the Cardiff District in addition to his duties as President of the Welsh Mission. Stearman initiated a variety of events in Cardiff from 1969 to 1976. The Cardiff Crusade for Christ in 1970, brought fifteen new members into the local church. Many of the youth who joined the church in 1970 took part in the 'Outstanding Welsh Week-end' as the Youth of January 1971 called it. The Festival of Welsh Praise on the 14 November was attended by

members from South Wales and the Border Counties as well as from Bristol and Gloucester. The festival was conducted by Pastor Roy Burgess with Ron Kelly at the organ. Kelly was the Elder of the church at Cardiff as well as being a colporteur for the denomination.⁸⁰

In a joint effort with the Cardiff Church Welfare department Kelly was responsible for supplying a large number of books for underprivileged children in the city each Christmas. On the 16 December 1973 the church invited Vincent Kane, the B.B.C.(Wales) presenter to give gifts and toys to the representatives of seventeen different organizations in the city.⁸¹ The books were from donations received by Kelly and the church members donated ten sacks full of toys. It was a service which was repeated every year until the retirement of Kelly in 1981, with co-operation from the Welfare department of the Church. Kelly was also a leading advocate for the Temperance Movement in Cardiff.

When the Cory Hall was demolished to make way for a new development, the money received was invested and the Cory Memorial Trust was born. Kelly was elected a Trustee. The purpose of the trust is to apportion monies to organizations for the promotion of Temperance.⁸² Its main beneficiary is the South Wales United Council on Alcoholism and Drug Abuse. In 1983, when N.Robertson became the minister at Cardiff the cause of Temperance in the church got a needed boost. He also became a Trustee of the Cory Memorial Trust.

The secretary of the British Union Ministerial Association, Pastor David Currie, held a public campaign simultaneously at Cardiff and Barry, at the end of 1978. A Field School on Evangelism was attended by students from Newbold College at Cardiff. Currie also received assistance from the ministers of the South Wales area in conducting the campaign. A total of thirteen new members joined the Cardiff, Barry, and Trealaw churches at the end of the campaign. This was the last public campaign held in Cardiff.⁸³

At a conference in 1983, the minister, N. Robertson reported that the emphasis since 1980 had been on lay and personal evangelism at Cardiff. He said that fourteen members had been added without a public evangelistic campaign in the years from 1980 to 1983.⁸⁴ Many of the converts were in their late teens, brought to the church by friends, so it was appropriate that they should hold a Youth Campaign in the church hall. With the assistance of a recent graduate from Newbold College, John C. Surridge, and Bible studies given by Forrest Douglas, the campaign was a success and several young people asked to be baptised.⁸⁵

Throughout the 1980s more young people appeared at the Cardiff SDA Church. They came as students to Cardiff from Africa to study at the University. Many of them were studying for higher degrees which would enable them to teach in the expanding educational systems of their own countries. These students enlarged the congregation attending the church for a large part of most years. Some took part in the services.

With the tremendous expansion of the Adventist denomination in Africa, one wonders about the message they took back about the lack of progress in Seventh-day Adventism in Cardiff!

Barry.

From the time of the first work of Meredith at Barry Dock in 1904 a few isolated members lived in the area. From time to time a brief mention was made of these members, until 1932, Barry remained untouched as an area of interest to the denomination. Several believers moved into the town and set about searching for a place in which to hold services. With the proposed merger of the different Methodist causes in the town, the Primitive Methodist Chapel in Lower Pike Street, came onto the market. Its size was appropriate for such a small congregation. In June 1932, the opening services were held, and in November, G.D.King began a series of evangelistic services, hoping to fill the chapel with new members.⁸⁶

Like many Seventh-day Adventist campaigns, there were large numbers in attendance at the Memorial Hall, on the opening night. King was joined by a Bible Worker, Miss A.Anderson, transferred from Scotland, and by W.G.Nicholson, a new recruit to the Welsh Mission. Nicholson, writing about the services, said that there was a 'total absence of children'. There was an increase of membership to twenty two at the end of 1933, as new members joined the church.⁸⁷ With several members showing leadership potential, it was decided

to change the status of the Barry Dock Company, and on 16 March 1935 it was organized as a Church. When T.H.Cooper moved from Hereford in 1935, to Barry and Cardiff, he concentrated his work at Barry, particularly in 1936. Cooper soon ran into opposition in the town when he began a campaign in December 1936, but four converts joined the church.⁸⁸

The preparation of Barry, for war, coincided with the opening of public services by P.Cummings. On the afternoon of 12 November 1939, an air raid warning siren terminated the opening service of the campaign.⁸⁹ However, life went on and the church was licensed that year for the marriages of two of the members.⁹⁰ Cummings continued to work in Barry after the end of the campaign and promoted an interest in the teachings of Seventh-day Adventism at cottage meetings.⁹¹

Services continued in Barry throughout the war years, a few short campaigns added new members. In 1942, a new minister, J.Lewis, held a series of services in a cinema, on one afternoon each week. He was followed, in 1943, by A.H.Watson. Levels of membership were maintained and at the end of the war there were 27 on the church roll. In spite of large campaigns at the Memorial Hall in 1951 and 1957, the membership did not increase.⁹² However, a significant group of young men and women joined the church to replace the losses through apostasy or death. Barry was included with Cardiff in the new District structure in 1960, during the ministry of A.C.Vine. Unlike other district churches, Barry

has since had several pastors exclusively to themselves, while remaining a part of the Cardiff District.⁹³

The Church at Barry has also the unique distinction among Adventist Churches in Wales, of being led throughout its history by women. The most notable were Mrs. Agnes Carter, a former Salvation Army Officer, Mrs.R.Gregory and Mrs.M.Osborne, another former Salvation Army officer, who, in 1985, was designated the first lady Elder in the Welsh Mission. Under the able leadership of such people, assisted in recent years by Christine and Anthony Watkins, the Barry congregation has a flourishing work in the children's department. On several occasions in the 1980s the Barry Church has sold the highest number of Adventist magazines per member, in Britain.

Rhymney Valley.

From 1906 the impact of two families from Carmarthenshire gave impetus to those already thinking of joining the denomination. They were the Reynolds and Davies families. 'Mrs.Davies Present Truth', as she was known in Bargoed, carried on the work Colporteurs had begun in the valley in 1902. It was in the Rhymney Valley that the Bible Van, purchased in 1906, began its work. The Van was home to G.W. Bailey and his wife who sold literature in Maesycymmer and Ystrad Mynach. They directed interested people to the group at Bargoed. Converts began to multiply, especially at

Bargoed where the Reynolds family converted a stable at the rear of their house in 4 John Street, into a Mission Hall.^{9 4}

One of the earliest workers in Bargoed was Mrs. M. Asay, a Bible Worker from the United States. She taught the early converts and prepared several for baptism. Five persons were baptised on the 1 July 1908, and were encouraged to form a Company. After 1908, H.E.Armstrong was a frequent visitor to Bargoed and he, with C.E.Penrose, conducted a seven days mission in the town in 1909, and in 1910 the first Company was organised in the valley.^{9 5}

During the First World War, miners were needed to produce coal for the war effort. As most of the male members were colliery workers, they were not affected by conscription. Yet the war was to effect the members at Bargoed in a bizarre way; not immediately, but six years after its end. When F.Charles and many of the members joined the German Reform SDA sect, the company at Bargoed ceased as a functional unit. Emigration of members did the rest.^{9 6}

Meanwhile, into Caerphilly, a town ten miles south, several families of Adventists had moved from Mountain Ash and Cardiff. At the beginning of 1917 a Company was formed. When a suitable building was found it was dedicated, on 24 March 1919, in the presence of members from Pontypridd, Porth, and Mountain Ash.^{9 7} To consolidate the work in Caerphilly, H.W.McCrow conducted public evangelism in 1922. It was to be a fruitless effort as once again two large families of members moved from Caerphilly.^{9 8} Indeed, no

activity was reported in the Caerphilly district until 1932, when regular cottage meetings were noted at Abertridwr. A boost was given to the membership a few years later after T.H.Cooper baptised seven in 1936, following a public campaign at Caerphilly, and six were received into fellowship in 1937.⁹⁹ On the 4 January 1941, the Caerphilly Company was reorganized. S.G.Hyde, Superintendent of the Welsh Mission attended the meeting of reorganization at the Labour Hall and later that day at the organization of the Gelligaer Company.¹⁰⁰

Those who joined the Gelligaer Company were the remnants of the former Bargoed Church together with a group of new members. In 1936 W.G.Nicholson held a public campaign in the Workman's Hall at Ystrad Mynach which brought into the denomination a couple who were later to be strong supporters of the denomination in the Rhymney Valley, Mr and Mrs. Ernest Lewis. Lewis, a Timber Contractor, employed many of the Seventh-day Adventist Conscientious Objectors in the Rhymney Valley during the Second World War. Until the congregation found a church to rent, services were held at Lewis' home and also the home of George Soanes. Occasionally services were held at the home of Francis Matthews in Penpedairheol a place known locally as Cascade. Subsequently, a local Methodist Church in Cascade was rented for Sabbath services, and from the beginning of the Second World War, the Gelligaer Company worshipped there.¹⁰¹

Stable growth continued throughout the war years at Gelligaer and also at Caerphilly. The growth was consolidated after a series of evangelistic services in the valley conducted by John Freeman.

Freeman held campaigns at Caerphilly, Blackwood and Bargoed, between 1947 and 1951. At Caerphilly, only forty attended the opening night but several new members were added to the Company. In Blackwood, larger numbers attended the services when a campaign was held in the Embassy Ballroom.¹⁰² No further evangelistic activities took place in the Rhymney Valley for many years and the cause at Caerphilly and Gelligaer declined as members died. The Company at Caerphilly declined to around six active members and the Company at Gelligaer to just three.

The impetus to extend the work of the denomination in the valley once again came from the children of two of the members at Gelligaer. From just three the Company at Gelligaer grew to twelve in 1970. In 1978, plans were approved, to purchase a former Presbyterian chapel in Ystrad Mynach and form a Church through the amalgamation of the Gelligaer and Caerphilly Companies. Growth in membership at Ystrad Mynach has been consistent and today there is a strong church there.¹⁰³

Merthyr Tydfil.

Seventh-day Adventist Missionaries in the form of colporteurs first visited the town in 1902. Between 1902 and

1905 several colporteurs, Mr. Briggs, the experienced Millicent Farina, and Mr. and Mrs. Buckman sold literature in Merthyr, with a Mrs. Drew working in 1905 at Dowlais.¹⁰⁴

In 1907 sons and daughters of Mr. and Mrs. Nicholls, SDA converts in the Cynon Valley, were admitted to membership. It was another ten years before there would be sufficient converts to establish a Company in Merthyr.¹⁰⁵

Following the series of services in the Bentley Hotel, Merthyr in 1916 F.E. Powell and Miss M. Living were entrusted with the spiritual oversight of the converts. Regular services began in January 1917 and by 1922 the venue moved to 38 Victoria Street, Dowlais.¹⁰⁶ The converts to Seventh-day Adventism were few in number and even after W.G. Nicholson baptised five persons, in 1934, the Company had only nine members.¹⁰⁷ However, many of the converts remained faithful to the denomination to the end of their lives. No further evangelistic work was undertaken by Adventists in Merthyr and Dowlais and the last remaining Adventist died at the end of the 1950s. The organized Company was in existence until 1940 and when it was disbanded the remaining members became part of the Isolated Church.¹⁰⁸

Aberdare Valley.

Effective colporteur work produced the first converts to the denomination in the Cynon Valley at Aberdare, Hirwaun, and later at Mountain Ash. W.H. Meredith assisted by A.B. Cole ministered for six months of 1904 to the two groups at

Hirwaun and Aberdare.¹⁰⁹ When the two men left for Barry, A.S.Rodd shared his work between Swansea and the Cynon Valley and visited the area on alternate Saturdays. Meetings were held at the homes of J.Nicholls at Hirwaun and Mrs.Edwards at Aberdare. Twelve worshipped at Hirwaun and sixteen at Aberdare.¹¹⁰

It was becoming clear from the reports to the Missionary Worker that the members were moving from Hirwaun, to Aberdare and Mountain Ash, and W.E.Read launched a campaign, in a tent at Mountain Ash, in 1908.¹¹¹ Read's work laid the foundation for a thriving church at Mountain Ash before he left for North Wales in 1909. Meetings with members from Aberdare were frequent and sometimes combined Communion services were held. Another campaign by M.J.Nicholls enlarged the Mountain Ash group by eighteen members in 1914.¹¹²

During the First World War services were held in Dover Street, Mountain Ash. In Aberdare the services were held on alternate Saturdays at Godreaman and Trecynon. By the end of the war members of the Aberdare Company were meeting at a leased Hall in Ynyslwyd Road, Aberaman. Good congregations were reported at Aberdare and Mountain Ash into the 1920s. From 1921 much of the evangelistic effort of the Adventists was concentrated at Aberdare.¹¹³

At Aberdare the Evangelist, H.W.McCrow, held services in Ynyslwyd School, Cardiff Road. McCrow began a debate in the pages of The Aberdare Leader on 14 May 1921 following a report written in the paper on 30 April. In a letter to the

Editor, McCrow defended the Adventist teaching on the Sabbath. He wrote:

May I reply to a statement reported in a recent issue to have been made by the Rev. Cynog Williams, at the Welsh Baptist Union District Meetings, at Llwydcoed. The report says:-"He traced the change of the Sabbath from the seventh to the first day of the week. That was after the fall of Jerusalem about the year 70 AD." In view of the concerns in the minds of many, at the present time, regarding this important matter, may I ask Mr. Williams what is his authority for such a statement?

Such a letter was bound to cause a storm and several wrote in defence of Sunday as a day of worship. One of the most outstanding opponents in the ensuing debate was J. Marshall, Principal of the School of Commerce at Aberdare. From his arguments it may be deduced that he was a dispensationalist and an antinomian. He accused McCrow of being a legalist. This McCrow rigorously denied in another letter on the 4 June when he affirmed his belief in the 'free gift of salvation'. McCrow said, "We cannot merit salvation by works, but, once having it, we are 'created in Christ Jesus unto(or for) good works, in other words, we, as Christians must demonstrate our faith by our works." The correspondence did not end until 18 June and by that time McCrow had received extra publicity for his meetings.¹¹⁴ No other public services were held following McCrow's departure to Caerphilly in 1922 until W.G. Nicholson began revival services in the Mission Hall at Aberaman in the winter of 1932.¹¹⁵

The years between 1922 and 1932 were difficult years for Seventh-day Adventists in the Valley. From a membership of thirty-six in 1914 the Mountain Ash church declined until it

was necessary to disband it in 1929. A few of the members joined the Aberdare Company and by so doing helped to keep the denomination's work alive in the Valley. As in other districts, a small, faithful nucleus remained throughout the years which led up to the Second World War.¹¹⁶

At the end of 1942 John Lewis settled in Aberdare and held meetings in the town, and at Glyn Neath. Ably assisted by Miss M. Howlett, Lewis operated a Sabbath School at Cwm Gwrach near Glyn Neath. The meetings revived the cause in the town for a short time during the war. The membership numbers in Aberdare, remained constant from 1923 to 1953.¹¹⁷

The campaign led by George Emm in 1953 revived the church in Aberdare and the Adventist community in the town grew.¹¹⁸ In the early 1960s M.C. Roe became associated with the church at Aberdare. Although he was the leader of the Colporteur work in the Welsh Mission he also became elder of the Aberdare Church. On retirement he transformed a house in Mountain Ash, with the aid of his ninety-two year old father-in-law, into a bookshop and welfare centre! This Book and Bible House, as the building was called, was opened on 11 September 1969 by the chairman of the local Council. Roe sought to provide Bibles and other Christian literature as well as operating a Centre for needy people in the community. Within two years he had sold or distributed 7,600 SDA magazines, 8,000 tracts, 976 Bibles, 1,000 portions of the gospels as well as a variety of Christian books and calendars. He added to the attraction of the establishment by

offering a free library service, in 1972, which provided books for sixty-five members. Clothing and furniture were distributed from the Centre, often following Roe's visits to the elderly in the community. It was a sad day for the Aberdare Church and the Mountain Ash Community when M.C.Roe decided, on his doctor's advice to move away from the district.¹¹⁹

As in many other SDA Churches in Wales membership declined suddenly in Aberdare. Besides M.C.Roe and his wife, other families moved away from Aberdare at the same time leaving the church with only a few members. All the young people left to further their education or train as nurses and by 1984, only three active members remained. One of the remaining members, Mrs.I.Phillips, was a colporteur. She provided thousands of books and toys for distribution by a number of the social agencies in the Cynon Valley, after finding sponsors among the business community. Each year, just before Christmas she distributed these gifts for needy children to the Salvation Army, the Social Services and the local Hospital, thus maintaining some of the social work begun by M.C.Roe. By the middle of 1984, the decision was taken by the Executive Committee to sell the church property in Whitcombe Street, Aberdare.¹²⁰ From that time the members met in a home at Cwmbach, south of Aberdare.

Rhondda Valley.

A Seventh-day Adventist presence in the Rhondda Valley began in 1910 when services were conducted in a tent at Trehafod. The services were organized by Charles E. Penrose, assisted by M.J. Nicholls and Mrs. M. Asay. Eleven converts were baptised and became the nucleus of a Company which had, by 1916, moved to premises called the S.D.A. Mission Hall, in Glyn Fach Road, Porth.^{1 2 1} A visitor in 1919 noted, that 'the perfect attendance plan was in evidence, as all try to be at Sabbath School regularly and punctually'. From 1919 to the middle of 1920 there was a great deal of activity as a public campaign by D. Morrison, and the Bible work of Miss M. Living, brought twenty-two members into the Company; many more men than women. With such a good group of believers it was decided to organize as a Church.^{1 2 2}

For the purpose of Church organization, W.H. Meredith led the services at Porth, from the 11 to 14 August 1922. At the end of the services that weekend, another five indicated their desire to join the new church. One of the early leaders at Porth was D. Davies who was, in 1922, called to lead the Colporteur work in the Welsh Conference. This appointment was a loss for the Porth church, but the denomination gained an outstanding leader in the colporteur work.^{1 2 3}

As the twenties drew to a close, and particularly after the 1926 General Strike, the members in the Rhondda District became the victims of abject poverty. As if to emphasise the

man-made disaster, floods at Porth and in the lower Rhondda Valley compounded the suffering in December 1929. In a report to the Missionary Worker, H.W.Lowe said, "It was a disaster for those out of work, who could only look forward to a lean Christmas."¹²⁴ When W.G.Nicholson moved into the Rhondda in 1935 he was horrified at the suffering of the members, caused by the depression.

In a report to the membership in Britain, Nicholson gave the example of "A member, with his wife and two children, one of whom is an invalid, has a total income of 32/6 (£1.60), out of which 5/6 (28p) is paid in tithes and offerings, 11/-(55p) for rent, and the remainder must suffice to feed and clothe four people." Some of the suffering had been alleviated through a gift of warm underclothes. A collection was taken up that year, throughout the British Union, to aid the members in Wales.¹²⁵ Some indication of the general situation in the Rhondda Valley was given at the British Union Conference Session in August 1936, by G.D.King, the Welsh Mission Superintendent. he said that eighty per cent of the 160,000 persons who lived in the Valley were 'on Relief'. Many of the members had been unemployed for seven or eight years and at Tonypany, most of the men in the population had been out of work for ten to twelve years. However, Nicholson began public work in Tonypany in October 1935.¹²⁶

As a result of Nicholson's work the converts, although few in number, were to be of some significance to the denomination. The Clothier family, who joined the Porth

Church that year, provided two ministers for the denomination. Kenneth Clothier MA, became a leading figure in evangelism, the conducting of Choirs, and well known generally for his musical activities throughout the British Union Conference. His brother, Derek Clothier, became President of the Seventh-day Adventist Church in Ireland before serving as President of the Nigerian Union and later as the President of the Pakistan Union. The two brothers were children, in 1937, when P.Cummings took on ministerial responsibility for the Porth Church.

A short campaign was held in Porth, by Cummings, in 1937, and another in the Judges Hall at Trealar, at the beginning of 1938.¹²⁷ No results are reported from this campaign and the church declined as members moved away from the area. It is recorded that the Porth Church was actually meeting in Trealar at this date, in Cor-plant-Alow Hall. Soon they moved again as the losses in members made it difficult to pay the rent of a Hall. In 1942, the church lost two of its long serving members. The Elder, J.H.Dobbs died on the 8 March and Walter Chapman on 7 April at the age of 61 years and 56 respectively.¹²⁸ Their children were to remain members of the denomination. An evacuee from London, Ronald M.Springett, lived with the Chapman family and became a member of the Adventist Church. He went on to gain an M.A. and B.D. from Andrews University, U.S.A. and, under the direction of F.F.Bruce, a Ph.D, in New Testament Backgrounds at Manchester University. Since 1969 he has served on the staff of the

Southern Missionary College, Collegedale, Tennessee, as Professor of Religion.¹²⁹ Through the influence of the Chapman family, several became members of the Porth Church after the campaign by C.D.Watson, in 1945, and others joined the Church, following a campaign led by Amos Cooper a decade later.

Cooper was sent to the Rhondda in October 1950, and after assisting in the campaign in Cardiff in 1951, he began to draw a team together, to work in the Rhondda, in 1952. His Brother, Arthur Cooper, sold literature in the Rhondda and helped in the campaign. Miss M.Clements was the Bible worker. In October 1952, the team engaged the Judges Hall at Trealaw. Over 700 persons turned up for the opening service to hear the King's Heralds, singers on the Voice of Prophecy radio programme. A report in the BAM said that the building vibrated when the congregation sang "Cwm Rhondda". In March 1953 there were twenty-one non-members attending services on Saturday.¹³⁰ At a baptism in Moriah Baptist Chapel, Tonypany, on 23 May 1953, eight joined the Porth SDA Church. When Cooper left the Rhondda, that Autumn, he was succeeded as minister by D.Chesters. During Chesters' ministry the present Church Building was found, and renovated.

The story of the church building is given in another place. However, in 1957, D.R.Lowe said that the congregation was 'through systematic sacrificial giving' determined to wipe out the debt incurred when they purchased the building. In early 1958, Lowe told the readers of the BAM that the debt

had been liquidated and the church at Trealaw had had a 'memorable year'.¹³¹ During the time that Lowe was minister, there were frequent joint services, at either Trealaw or Aberdare.

The Trealaw SDA Church joined in fellowship in 1961, with churches throughout the Tonypany District, for services during Holy Week. Inspired by the vicar of All Saints Church, Trealaw, eight denominations took part in the services and on Wednesday evening, the sum of £80 was raised for Christian Aid. It was a rare event for Adventists to join in services with other denominations and there is no record of any other combined service at Trealaw.¹³² In the 1960s Adventists were making the first tentative steps toward a greater involvement with the community. The public were made aware of the presence of Seventh-day Adventists through five Five-Day Stop Smoking clinics held between 1964 and 1965.¹³³ Following those clinics no further public Outreach was attempted by Adventists in the Rhondda until 1973, when S.Finlay held a short campaign in the YMCA at Porth. It was not until 1980 that any new members were added to the church. So a small church continues to worship at Trealaw.¹³⁴

Pontypridd.

Although the Pontypridd church had the distinction of being the first with an organized body of officers in Wales, its history is short. Considering the active membership in

Pontypridd it should have grown after the departure of Meredith. What probably stopped the growth, was the large scale emigration of the members from Pontypridd. Very few campaigns were held subsequent to the establishment of this church and though the members sold large quantities of literature, they failed to attract people to the Mission Hall, in West Street.

Both the leading figures in the Pontypridd Church, J.W. Ford, the elder, and W. Davies, were very active sellers of Adventist literature in the first two decades of the century. In the twelve months ending in July 1907 alone, they sold 14,000 pamphlets. They sold thousands of copies of Present Truth, and many of the larger books published by Seventh-day Adventists.¹³⁵ Yet, their work failed to bring new members into the Church. From time to time the Missionary Worker recorded activities by the Pontypridd church, but most of the youth who were there in 1922, moved away from the area.¹³⁶

When Meredith returned to Pontypridd to speak in the Mission Hall, in 1922, he was hoping that in some way the church could be resurrected. It was not to be, by 1928 the church disbanded, and the remaining members joined the Isolated Church. To encourage the four remaining members, a convention was held in 1938, at the YMCA, Taff Street.¹³⁷ All the surrounding Seventh-day Adventist churches attended. Even a public campaign by C.D.Watson in 1944 could not attract new members, and he also failed to resurrect the church.

Eventually the only member of the original church to survive into the 1980s, was the Missionary, Mary Ford, daughter of J.W. Ford.

Swansea and West Wales District.

J.S.Washburn's team that had worked so well together at Cardiff moved to Swansea in 1898. Money was scarce and Washburn was not able to advertise his meetings in the same way as he had been able to do at Bath and Cardiff. The lack of funds drove the team to hold services in the open air. One of the first converts was M.Hussey. He became the leader of the small group at Swansea and for several years sold literature throughout West Wales.¹³⁸

Swansea was a good base for the colporteurs. There is evidence that many copies of the first Welsh edition of Steps to Christ and tracts in the Welsh language were sold in the town. Hussey asked for more literature to be translated into Welsh. Several colporteurs joined Hussey in his work and went with him to West Wales.¹³⁹ It was at his home that the cottage meetings in Swansea took place. In 1907 Charles Penrose arrived in Swansea as minister.¹⁴⁰ His stay was short and it was to be almost another ten years before a regular minister was appointed to the town. However, by 1916 the Company had been organized as a Church and met at the Central Hall, Orchard Lane

In June 1916, L.F.Langford arrived from the South England Conference and together with Miss D.Moseley began the task of enlarging the Company. Looking back at the events of 1916 A.E.Bacon, President of the Welsh Conference said that the spiritual life of the Swansea Company was better than it had been for a long time and the outlook for the future 'most encouraging'.¹⁴¹ Langford stayed at Swansea for over two years before he was called to the mission field of West Africa. His replacement was R.S.Greaves. He was joined by W.H.Musgrave and in the winter of 1919 they held a series of services at Skewen.¹⁴² Later Miss M.E.Lenanton worked for a short time in the area, but Swansea was far from the offices of the Welsh-Midland Conference and seems to have been neglected until the Welsh Conference was reorganized.

W.H.Meredith, now President of the Conference, moved his office to Swansea in 1923. He ministered to the church there and the membership rose from 36 in 1923, to 49 in 1924.¹⁴³ At the same time colporteurs had brought several persons to the attention of Miss Lenanton at Port Talbot. After examination by Meredith nine were admitted to membership and a Company was formed in Port Talbot. It was felt that this was necessary because of the distance from the congregation in Swansea.¹⁴⁴ Meredith called S.F.Tonks and R.A.Freeth to Swansea in 1924, to expand the work.

Tonks' work was hampered for some time because the people of Swansea thought he was a Russellite. However, his Sunday night services were well attended and the workers were

kept busy visiting the 600 persons who had requested literature. By August 1925 twenty-five new members had joined the church and a new Hall was needed to accommodate them.¹⁴⁵ The congregation moved to Shaftesbury Hall, St.Helen's Road. S.W.Goodall said that the new 'home' had brighter surroundings and it was a place where the 'church's life could be built up'.¹⁴⁶ The occupancy of this hall was short and the congregation moved to another temporary abode in the Girl Guides Hall, Northampton Lane. T.H.Cooper became the minister in Swansea in 1926 and decided that he would begin new work at Llanelly at the beginning of 1927. He left the Swansea Sunday evening meetings in the charge of the Elder, D.Francis, and F.E.Powell.¹⁴⁷ A Company of eight members was subsequently formed at Llanelly from the work in the town by Cooper, Miss W.Buckle, and a part-time Bible instructor, Miss M.Cooper.¹⁴⁸

When T.H. Cooper was transferred to Newport and Pontypool in 1929, H.F.De'ath became the district minister. De'ath's stay at Swansea was short and in 1931 M.C.Murdoch was sent to the district from North Wales. Murdoch had no funds from the Conference to support public evangelism. This did not deter him. With the aid of F.E.Powell, he held a series of meetings at Morriston and on the 23 December 1931, four persons were baptised. Another six were also added to the Swansea church from his labours before he moved to the Western Valleys of Monmouthshire in 1932.¹⁴⁹

Swansea Church was without a minister between 1932 and 1937. Services were conducted by the able lay preachers, F.E.Powell, D.Francis and later C.L.W.Cooke. From 1932 to 1937 there was a drop in the membership of about twenty, a loss of more than a third of the members. Two ministers, W.G.Nicholson, and W.J.Cannon worked in this period at Neath and Port Talbot respectively, but with little success.¹⁵⁰ In fact, when Cannon moved to begin Adventist work in Bridgend, it was F.E.Powell who travelled from Swansea to help with the services! Swansea needed a minister to keep up the level of membership.¹⁵¹ So in 1937 F.S.Jackson, a very experienced administrator in the denomination, was sent to Swansea.

Jackson saw his first task as providing the congregation with a building of their own where new converts could feel at home. By 1939 this had been accomplished. The building was ready for the Welsh Annual Meeting in 1939. At the meeting was a representative of the General Conference, Pastor A.B.Ochs. The members of the church were to remember his addresses for many years, particularly one passage:

Where there's no self-examination there is no self-discovery; where there's no self-discovery there's no sense of need; where there's no sense of need there is no conviction of sin; where there's no conviction of sin there is no repentance; where there's no repentance there's no confession; where there's no confession there is no forgiveness; where there's no forgiveness there is no justification; where there's no justification there is no separation; where there's no separation there is no sanctification; and where there's no sanctification there is no fitness for heaven.¹⁵²

It was a message that illustrated the Arminian theology of the denomination. It was the last message given to the members in Wales personally, from a world leader of the denomination, before the war. As with the previous war, there was curtailment to the onward movement of SDA evangelism in Wales.

Because of the blackout Jackson was surprised that so many turned up at the commencement of his services at a cinema on 12 November 1939.¹⁵³ He was surprised at the 150 requests for literature. At the first baptism in the new church in June the following year, four were added to the church. Jackson then turned his attention to Llanelly but he could make no progress in the town, although a few were baptised as a result of the campaign in 1941. From further campaigns at Llanelly and Morriston, there were other converts. Jackson received a call to Newport in 1944 and H.Humphries became the district minister.¹⁵⁴

Throughout the remainder of the war years there were only a few attempts at public evangelism in Swansea. Much of the centre of the town was destroyed in the bombing raids in the early part of the war, so there were fewer halls to hire for public evangelism. Humphries held a small campaign in the town in 1944 and in 1945 the Advisory Committee decided that he should work at Neath and Briton Ferry with a 'co-worker', Miss J.Baird.¹⁵⁵ The effort seems to have been a total failure, but a few joined the denomination from the campaign held a year later, at Skewen. When Humphries departed from

Swansea the services were conducted once again by lay-preachers. At the end of the 1940s the impact of the Voice of Prophecy was felt in the Welsh churches as students sought out their nearest Adventist congregation. Some found their way to the Swansea SDA Church.

One of the families that was to have an impact on the Swansea SDA Church became members at the beginning of the 1950s. A Swansea dentist J.J.Rees had been interested in the teachings of the denomination in the 1930s and although he did not become a member, he gave financial support to the church. Both his sons and their wives became members in the early 1950s, both dentists, one a Consultant Jaw Specialist. Other members of the family had been studying the Voice of Prophecy Courses and joined the church at Swansea.¹⁵⁶ G.Emm became minister of the Swansea Church in 1951 and with Miss C.H.Darroch, held a campaign in the town. Seven were baptised on 7 July 1951 and several more on 14 June 1952. With the converts and this large family together the membership increased substantially in just a few years. When Emm left to help in a campaign in London the church at Swansea depended on visiting ministers and laymen until Pastor J.Freeman moved there in the Autumn of 1953.¹⁵⁷

J.Freeman was Swansea's first Welsh-speaking SDA minister. He found that it was an asset to be able to pray in Welsh in the homes that he visited but was aware that many were more interested in the language than in the message of Seventh-day Adventism.¹⁵⁸ After two seasons of campaigning

Freeman left Swansea and his replacement was L.Shaw. Shaw remained until 1959, ministering to the Swansea Church and later, to the Company at Llanelly.

The Llanelly Company was revived through the work of G.E.Marshall in 1956-57. Working against great difficulties Marshall brought back three former members into the denomination. Marshall had difficulty in finding suitable buildings for a campaign and later a place for worship. He hired a local cinema at the beginning of the campaign but scaffolding was required to construct a platform. Local choirs were used to attract a congregation. One choir refused to help when they found out that the services were conducted by Seventh-day Adventists. Marshall was refused permission to use the hall at the Blind Institute until a local vicar's recommendation changed the minds of the management.¹⁵⁹ The Company at Llanelly did not grow, even though a Welsh speaking minister was assigned there in 1967.

Meanwhile, at Swansea the arrival of G.Roper, born in the area, and K.H.Clothier, another Welshman, heralded another public campaign in the town. The chosen venue was the Patti Pavilion, adjoining the Civic Centre. Over 400 people turned up to hear the evangelistic service on 18 October 1959. After a song service conducted by Clothier, the Royal Welsh Male Choir sang, and the address was given by Roper. In spite of the rain over five hundred came the following week to see the film "I Beheld His Glory" which was included in the programme. Musical help in the services varied and the

Ystalyfera Silver Prize Band was also used to attract a congregation.¹⁶⁰ Eight new members were added on 17 July 1960 as a result of the work of this team, which included Miss J.Mitchell. A follow-up campaign by Roper, supported by Miss Mitchell and the church members, continued in mid-week throughout 1960.¹⁶¹ It had an average attendance of sixty-five persons. At the end of July 1961 it was time for another change of minister in the Swansea District and G.Bryan moved to the town from North Wales.

Port Talbot needed the attention of the new district minister because several West Indian families had moved to the town. They brought their culture with them and also their allegiance to the Seventh-day Adventist Faith. At home in the Islands of the Caribbean they were as familiar with the denomination as the average person is with the Anglican Church in Britain. It was there, at Port Talbot, that Bryan chose to concentrate his efforts at first. Then later he held a campaign at Neath. At a baptism in the Swansea church on 12 September 1964 the veteran colporteur W.C.Smart said, "I have worked Neath for thirty-five years and it does my heart good to see fruitage at last."¹⁶²

After a further campaign in Swansea with the assistance of Miss Miriam Davies, Bryan's time in Swansea came to an end. His replacement was W.H.Frazer, an Ulsterman, who had served as a Constable in the Royal Ulster Constabulary. He was respected by the growing number of youth in the church for his friendly, if sometime outspoken, nature.

It was a golden era for the youth of the Swansea Church. Led by the Bible Instructor, Miss M.Davies, fellowship was enjoyed with other groups of Adventist youth in other parts of South Wales. It was the time when the Welsh youth work developed through the introduction of camps and retreats. The youth from Swansea were well represented at all the new meeting places of the Welsh youth; some coming from the new Companies at Port Talbot and Skewen which were organized in 1967.¹⁶³

By November 1968, the Company at Port Talbot had grown to 21 members and was organized as a Church. Six had been baptised on 1 November, by W.H.Frazer at Swansea. Dr.B.E.Seton, President of the British Union, spoke at the church organization and ordained Elder and deacons.¹⁶⁴ Both churches remained close as part of the Swansea District and they held a combined service on 6 September 1969 to welcome the new minister, Pastor L.A.D.Lane. For about three years C.Havard was the assistant minister in the district to Bryan, Frazer and Lane. He had responsibility for the Welsh work, and ministered to the groups in Llanelly, Ammanford and Skewen. He left the ministry in 1970 and work in those Welsh speaking areas came to an end.¹⁶⁵ However, Lane remained for six years. His was one of the longest pastorates in the history of the Swansea Church. Lane was succeeded by M.I.Walker.

M.I.Walker's ministerial responsibilities developed as the Swansea District of the denomination grew, to include the

town of Carmarthen. This, to a large extent, came about through Walker's desire to open churches in new areas. He admitted that his first campaign in the Swansea church in 1976/77 'sizzled out'. In 1977 he also held services in a home at Port Talbot, which was so crowded that 'members brought their own chairs'! He ran services twice weekly in Carmarthen in the winter of 1977/78 in the cultural rooms of the library before introducing Saturday afternoon seminars. He went back to the Port Talbot area in 1978/79 to conduct a series of services in the Afan Lido Ballroom. In the winter of 1978/79 he gave a series of lectures at Cwmtawe Upper School, Pontardawe, but 'didn't do well there'. However, Saturday services were held in that part of the Swansea Valley but closed when Walker left the district to minister at Newport; exchanging places with R.L.Vine.¹⁶⁶

Beside being minister for the Swansea District, Vine was also the Youth Sponsor for the Welsh Mission. His work took him away from Swansea for several weeks in the year. He organized fellowship meetings; Youth Rallies; the Annual Brecon Camps; and annual Family weekends at the denomination's Broomhill Conference Centre in the Dartmoor National Park. During his stay at Swansea, the increasing movement of English SDA members into the Carmarthen area, caused the work in the district to expand rapidly. These together with the converts from the Walker campaign which came to an end in 1978, meant that the membership in

Carmarthen rose rapidly and a search was commenced in 1985 for a suitable place in which to worship.

The Swansea Seventh-day Adventist Church was from time to time, the lonely outpost in West Wales. Further west there were only isolated groups of members or individuals who had remained as members of the denomination for many years. So it was an advance for the denomination to have a well established church further west at Carmarthen.

Pembroke Dock and West Wales.

Following the events recorded in chapter two, the denomination asked the young American, Evangelist W.A.Shafer, to cross the Haven from Pembroke Dock and establish a church in Milford Haven. In the summer of 1908, Shafer held a baptism in the sea, watched by a large crowd from the town. A church of fourteen members was organized at Milford Haven on 18 July, the beginning of a Seventh-day Adventist presence in the area, for many decades. However, the church still called itself the Pembroke Dock Seventh-day Adventist church; a name it retained until 1926, when it became the Milford Haven Seventh-day Adventist Church.¹⁶⁷

Work at Pembroke Dock continued, with the arrival of R.Jacques in 1909. Soon some of the members moved away from the district and were scattered throughout West Wales. For some, this was because they had been offered new jobs since becoming Adventist. It was recorded that the meetings of the Pembroke Dock church were held in 1917, at Middle Bastleford

Farm, Rosemarket near Neyland, the home of J.A.Barrah. At the end of the war in 1918, the church members became isolated and were spread over a large area. Some had moved to Henllan and some to Stepside, near Tenby.¹⁶⁸

Throughout the inter-war years the church's leading advocate at Milford Haven, was a fish trader by the name of J.Rawlings. He was instrumental in bringing the believers from West Wales together, on 9 June 1939, at the Friends' Meeting House in Milford Haven. On the following day, a meeting was held at Carmarthen for believers from Stepside, Newquay, Newcastle Emlyn, and Llandovery. Four years later, S.G.Hyde wrote, "We gathered in all the scattered believers in Carmarthenshire, Cardiganshire and Pembrokeshire and had happy fellowship in the Friends' Meeting House, Milford Haven...Friends were there-some of them now veterans of the church in Wales-from Milford Haven, Newquay, Llandyssul, Tenby, and Pembroke." After 1940 all these members were part of the Isolated Church.¹⁶⁹

The Isolated Church.

The Isolated, or Mission Church, is an integral part of the denomination's work in Wales. From a membership of twenty-nine in 1923, it rose to one hundred in 1929. Since that time a membership of around one hundred, has made it consistently, the largest 'church' in the Welsh Mission. Most of the members are those who live too far away from an organized Church or Company. Each member receives direct

communication on all aspects of the denomination's activities, from the Welsh Mission Office. They are sent a copy of every edition of the British Union Church paper, and copies of the regular Sabbath School Lesson. Most return their Tithes and Offerings directly, to the Secretary/Treasurer of the Mission. This group of scattered members throughout the Mission Territory, is the responsibility of the President and the Executive Committee. The Committee chooses representatives from among the Isolated Church, as delegates to Welsh Mission and Union Conference Sessions.¹⁷⁰

North Wales and Border District.

Hereford.

SDA work began in Hereford in 1905 when colporteurs began to sell literature there, in the face of much opposition. This opposition came because a minister, the Reverend M.Baxter, was giving lectures at the Drill Hall on the Second Coming of Christ. Baxter was distributing pamphlets specifying the date of Christ's return. Because the colporteurs were selling a book on the second coming, the people of Hereford could not be convinced that they were not connected with Baxter's lectures.¹⁷¹ The two colporteurs came to the conclusion that the town was unreceptive to any message dealing with the Second Advent. They left the city

and it was not until 1912 that the first group of believers in Seventh-day Adventism arose in Hereford.

A young Welshman, Morgan J. Nicholls, a recent graduate from the Missionary Training College of the denomination, began services in a tent at Hereford in 1912. Within a short period of time several decided to become Seventh-day Adventists and a Company was formed prior to Nicholls' departure for South Wales.¹⁷²

To expand the membership, D. Morrison was sent from Newport to Hereford in 1923. Morrison described the people of Hereford as 'reserved'. However, with the aid of Miss L. Cooper, eight were added to the membership on 30 June 1923, after baptism by immersion in a stream that passed through Rutherford's garden at Clehonger.¹⁷³ Like so many Companies during the inter-war years the members became part of the Isolated Church of the Welsh Mission. No regular services were held until T.H. Cooper arrived in the City in 1932.

Public services held by Cooper were disrupted by the City Council and he was obliged to change the venue several times during 1932. However, this did not prevent Cooper from working effectively and baptising six converts in December 1932.¹⁷⁴ He started regular services once again in Hereford at the New Hall, Canonmore Street. Seeking to broaden the area of work, Cooper began public services in Leominster and cottage meetings in the village of Westhope in 1933. At the beginning of 1933, the Hereford group was formed into a Company and in November 1934 the Company was organized as a

Church with a full complement of church officers.¹⁷⁵ The church officers continued the work of the denomination in the city of Hereford after Cooper moved to Cardiff.

The members rented the Labour Hall for services in 1934. It was to remain their place of worship for several decades. During this time there seems to have been no concerted effort to gain converts in the city and any gain in membership was due entirely to the influence of lay people. In 1943 the church suffered a loss when the elder, J.Rutherford died and it was only through the untiring efforts of A.J.Freeth that the services continued for the faithful group of worshippers. It was not until 1944 that there were signs of 'new life' in Hereford.

Due to war-time conditions in Britain, it was decided that a convention would be held in Hereford in August 1944. It was an overwhelming success and it prompted S.G. Hyde, superintendent of the Welsh Mission, to say, "We did not have faith enough to believe that the Hereford convention would prove to be the best meeting in the Welsh field during our eight years of association with it."¹⁷⁶

So successful was this convention in Hereford that meetings were again held there the following year. 'A convention for the deepening of spiritual life', was the billing for this event. Visitors from across the border were again in evidence and the convention was deemed a success. According to S.G.Hyde, the meetings on the 13 and 14 July were 'all too brief'.¹⁷⁷

J.R.Lewis moved to Hereford in 1947 and it was announced in BAM that he would conduct 'a strong campaign' in the city. The meetings were well attended throughout, despite much opposition from the religious establishment in Hereford. At the annual meeting in 1948, in Newport, Lewis said that although sixty persons were attending his mid-week services in Hereford, his work 'had been thwarted by religious opposition'.¹⁷⁸ Opposition was so keen that only a few converts joined the church. Well into the 1950s, there were complaints of opposition in Hereford.

Even a strong character like the former Colporteur Leader, A.Lacey, found Hereford a tough place to work. He said it was 'the hardest city he had struck so far' and that 'London was paradise compared with Hereford'.¹⁷⁹ Only eight non-members attended his public services in Hereford, but he began studying the Bible with six of them in their own homes; most of whom joined the denomination. When Lacey retired from the ministry in 1957, the congregation became isolated and the ministers from Newport and Cardiff visited the members at the direction of the Welsh Mission President. This state of isolation existed until the end of 1958, when A.J.Anderson was sent to minister to the Abergavenny and Hereford groups.

After so many years at the Labour Club, the Hereford congregation moved, in 1964, from the Labour Club to the Friends' Meeting House. The following year Hereford had its first evangelistic campaign for many years.

A series of public services, conducted by C.A.Havard, commenced at the end of 1965, in the Shire hall. The interest in the denomination aroused by these services meant that the congregation at Hereford benefited by an increased attendance for several years. When Havard was transferred to Llanelly in 1967 the congregation began to worship in a home and remained there until the opening of their own church building in January 1978.¹⁸⁰ Between 1967 and 1985 a succession of ministers served Hereford either from the Shrewsbury District or the Abergavenny area. In 1985 only a small congregation met at the church.

The Hereford church was often depleted when members moved to other parts of the country. Yet it has maintained a witness to Seventh-day Adventist teachings for almost seventy years, in spite of its continual isolation from other parts of the Welsh Mission. Often a part of the Shrewsbury District, fifty miles away, it was still an isolated church in 1985.

Shrewsbury District.

Work began in Shrewsbury in 1912, when R.White side conducted a public campaign. A year later, he was able to say that following a further campaign at Oswestry, there were twenty-four members in the area. Services at Shrewsbury in 1916 were held in a member's home and in that year Whiteside left the district.¹⁸¹ For the next few years the congregation

saw workers come and go, at regular intervals. Not only were there changes in personnel, but changes of administration.

The Welsh Conference, including Shropshire was merged with the Welsh-Midland Conference in 1920. Meetings were transferred to 4 Penrhyn Villas, New Road, Meole Brace. Another change in territory in 1924, took Wales and Shropshire into the South British Conference and the Shrewsbury Members became Isolated. On the reorganization in 1928, Shropshire again joined Wales to form the Welsh Mission, a status that is retained to this day.¹⁸²

Public evangelistic Meetings were not held again in Shrewsbury until A.F.Bird spoke, in 1932, at the Theatre Royal, on Sunday nights. His services, on Thursday nights, also attracted a capacity congregation at another venue. 14 were baptised in November 1932, and became members of a thriving Company. There must have been some disruption to the Company, later, through the continual change of ministers. Between 1933 and 1940 there were seven changes of ministers. However, one of the outstanding converts in this period was S.Smith. He became the Bursar of the Public School at Shrewsbury soon after joining the Company. He was to lead the Adventist denomination in the town up until his death. At the end of the 1930s, under his leadership, the congregation met at The Advent Hall, Grayfriars Bridge Approach, Longdon Road.¹⁸³

The war brought its demands for personnel and as some of the ministers moved away, T.H.Cooper was called from

retirement to serve the church at Shrewsbury. There were many visitors to the church during the war, including a few young people evacuated from Liverpool to avoid the bombing. After the war it was decided that a meeting should be held in Shrewsbury to bring together the scattered membership. It was held in February 1947. Church members from Rhyl, Shotton, Buckley, Rhos and Wrexham were present. Under 'Siberian conditions' about fifty members arrived for the meetings. "Ten feet of snow on the Welsh Mountains, ice-bound roads and an early morning temperature well below freezing point, did not deter the members in North Wales from travelling to their convention at Shrewsbury."¹⁸⁴

Shrewsbury Church joined the sisterhood of Churches in the Welsh Mission in 1949. Like most churches in the Mission, during this period, there was a steady growth in the membership each year. Further accessions to the Church came after a campaign by A.H.Cooper in the Music Hall, in 1954. On the opening night 300 attended and continued to attend for a number of weeks. When the services were transferred to a smaller hall, between 150 and 200 continued to come until Whitsuntide. After the Evangelist spoke on the seventh-day Sabbath, thirty non-members attended the first Saturday service. Sabbath School and four services were held each week.¹⁸⁵

When D.R.Lowe took over the pastorate in 1959 he spent some time trying to find a suitable building in which to hold the meetings, but without success. L.Shaw, the next

incumbent, had more success, both in building up the spiritual condition of the congregation and in the move toward finding a permanent church building. He encouraged the members to aim for a new Church Building and found the site on which the present Church is built. He supervised its construction and encouraged people to donate money towards the building fund (Arthur Morgan, a colporteur, donated a large amount from the profit of the books that he sold from door to door). The present church building was completed and dedicated on the 10 July 1965. It is situated at the Horsefair, Abbey Foregate, Shrewsbury; a modern building in contrast to the previous meeting place at the Advent Hall, Grayfriars Bridge, Shrewsbury.¹⁸⁶ Ministers began, at the end of the 1960s, to stay longer in the district.

R.A.Burgess was the longest serving minister of the Shrewsbury church. While minister at Shrewsbury he was also the Youth Sponsor for the Welsh Mission; a task that took him regularly away to many of the churches, retreats and camping events each year. From 1973 to 1976 Burgess conducted fifteen stop smoking clinics in the Shrewsbury area. One clinic at Newport, Salop., was attended by 200 people and 129 gave up the smoking habit. In 1976 Burgess was transferred to Gloucester and L.A.D.Lane became the minister of the Shrewsbury District.¹⁸⁷

Lane remained as District minister in Shrewsbury until his retirement in 1983. M.I.Walker was then called from Newport, Gwent to undertake a series of evangelistic

services. Eventually, he concentrated his work at Telford to lay the foundation for another church there.¹⁸⁸ From 1985 Pastor R.L.Vine took over the pastorate at Shrewsbury. Most of the ministers that served the church in Shrewsbury also served in the Wellington, Oakengates and Telford areas.

Following the work of R.Whiteside in 1913 a small group met at 128 High Street, Wellington.¹⁸⁹ In 1916, the denomination decided to send W.H. Musgrave to consolidate the membership. He began services in his home at 11 Station Hill Road, Oakengates and in the September of that year began public services in Oakengates. Several new converts were made and the company continued to hold services in the homes of the members.¹⁹⁰

When D.Morrison replaced Musgrave in 1918 he wrote to the readers of the Missionary Worker about the difficulty of finding a place to rent in the area. He found the small company in 'good spirits' and willing to help in the forthcoming campaign at Oakengates. In this venture he was joined by Miss L.Cooper and W.W.Armstrong. The campaign added five more to the company. Morrison was pleased that the Baptist Chapel allowed them the use of a baptistry. By the time Morrison left the area ten persons had joined the group at Wellington.¹⁹¹

Because of a shortage of preachers at Shrewsbury and Wellington, only Sabbath School meetings were held in the early nineteen twenties. The numbers began to dwindle and by 1927 only a few members met each week at 13 Vineyard Road,

Wellington. Despite a campaign by T.H.Fielding, at Wellington in 1933, only a few isolated members remained in the area. Then in the early nineteen seventies an influx of West Indians to Telford resurrected the work of the denomination in the area.

Prospects in the area became brighter when the Government gave approval for a new town of 90,000 inhabitants to be constructed at Dawley, a village only a few miles from Wellington. The new town was called Telford. Many Adventists of West Indian origin were attracted to the industries that grew up around Telford and on 4 August 1962, the first meetings were held in the area. The minister of the Shrewsbury district at the time, Pastor L.Shaw, chose to live in Wellington and soon gathered a group of thirteen people who worshipped together each week at the Conservative Hall. A decade passed before a formal Company came into existence.¹⁹²

First a Company was formed at Hadley on 1 February 1975. As the congregation began to grow a search was made for a suitable meeting place,¹⁹³ but it was several years before the congregation found a church of its own. In the geographical area that stretches along the border, from Telford in Shropshire to Wrexham in Clwyd, several attempts were made to establish a Seventh-day Adventist presence. First, at Rhosllanerchrugog, then Wrexham and Oswestry. However, throughout the century there have been just a few isolated members, and only for short periods since 1909, were services held in those places. The situation has been the

same in North Wales since 1929, when A.F.Bird began work there.

North Wales.

By the spring of 1930, an average of twenty-seven people were meeting each week for services at Rhyl. Following his success at Rhyl, Bird attempted to widen the range of his activities by extending the meetings to Prestatyn and Abergele, in the middle of the week. Nobody, from the combined population of 8,000, attended the meetings at Prestatyn or Abergele. It was time for Bird to move, so in September 1930 he began holding meetings in Colwyn Bay.¹⁹⁴

Matthew Murdoch moved to Rhyl to consolidate the church. After a series of meetings in the Town Hall, which began on 26 October, twelve persons were baptized on the 8 December in a Baptist Chapel at Rhyl, from the combined efforts of Bird and Murdoch.¹⁹⁵ Some idea of the interest shown in Seventh-day Adventism in this corner of North Wales, may be gauged from the number of people attending a rally at Rhyl, between 8 and 10 March 1931. Nine members attended from Rhosllanerchrugog, one from Prestatyn, twelve from Rhyl and with interested people, thirty-five attended the Rally. "We had a vision of strings of Adventist companies stretching clear along the north coast of Wales," said H.W.Lowe.¹⁹⁶ Murdoch soon left North Wales to undertake missionary work in Africa and Bird moved to Shrewsbury.

When R.T.Bolton became the minister in the North Wales district in 1933, he concentrated his efforts on Connah's Quay close to the English border. Sunday services were well attended and when Bolton began week-night meetings for children, he was encouraged by the parents, to begin a Sunday School. Soon a flourishing Sunday School with fifty children began to meet each week at Connah's Quay.¹⁹⁷ Bolton's desire to begin new work led him to the county town of Denbigh, at the end of 1935. He found the people there to be very conservative and 'perhaps one of the most religious sections of the British Isles, not in mere forms but often in true sincerity and fervent devotion'. He soon realized the difficulty of teaching Adventist ideas in a "Welsh town where the Welsh language is still the common vehicle of thought." Bolton was of the opinion that the only way of overcoming this problem was to 'work in the spirit of Christ' and hope that the universal language of love be understood by the people.¹⁹⁸ There was no breakthrough at Denbigh. In 1936 Bolton moved to Shrewsbury, but retained continuing oversight over the groups at Rhyl, Rhosllanerchrugog and Shotton. It was a large responsibility. However, he was able to call upon the help of five members to preach at the different venues when needed. Help came in the middle of 1937 in the form of T.H.Cooper who moved to Hawarden, to minister to the North Wales Companies. After working for almost two years in North Wales on his own, Cooper received the assistance of

H.K.Munson and Miss M.Mason in 1939, for a campaign at Wrexham.¹⁹⁹

The terrible winter conditions that year, and which continued into 1940, did not have an adverse effect on their work at Wrexham. Each week Cooper and his assistants visited ninety persons. At least forty showed a great deal of interest in Adventist teachings and this led the workers to think that soon a church would be established in the town, but this was not to be the case. Opposition caused them to delay the baptism of converts and after several seasons of campaigns, it was 1942 before any were admitted to membership, and then only three persons.²⁰⁰

Meanwhile at Rhyl, prospects were good, especially when five young people enrolled at Newbold Missionary College in September 1940. For one of them, Victor Cooper, son of T.H. Cooper, it was the beginning of a distinguished career in denominational service. Cooper retired in 1943 and continued to live at Hawarden until his death in January 1945.²⁰¹

Following Cooper's retirement, E.A.Butters became the minister at Rhyl. He held evangelistic campaigns in Rhyl, Abergele and Buckley. Much of the work at Buckley was with children. More than forty children were enrolled in youth activities at Buckley, by Myrtle Cooper. These activities continued for several years. When C.D.Watson became the minister in this corner of Wales, childrens' services became so popular that two 'houses' were needed to accommodate them.²⁰²

At Shotton, Watson concentrated his efforts to gain adult converts to the denomination. He began services there on 26 October 1947. Over five hundred attended the service that night out of a population of 10,000 persons. Several weeks later there was still an attendance of 350 at the services, but like the high attendance at pre-war services in other parts of Wales, few became members of the denomination.²⁰³ However, the youth work at Shotton became as popular as the youth work at Buckley. C.D.Watson was later called to lead the Youth work in Britain before being elected to higher administrative posts in the Middle-East and the United States.²⁰⁴

With the transfer of C.L.W.Cooke to North Wales, a new era began in the work of the church there. In the Summer of 1950 J.M.Howard, Superintendent of the Welsh Mission, expressed concern, in the denomination's paper, that Cooke had found it impossible to find a suitable hall in Rhyl, to take converts after a series of evangelistic services. This situation prevented Cooke from conducting services that year in Rhyl. The following year, a building was found which could be transformed into a church.²⁰⁵ In an attempt to fill the new building with converts Cooke began a campaign in the Town Hall in January 1952. The services attracted a congregation of 300 persons on the opening night. Several, who had come to a knowledge of the denomination through the Voice of Prophecy Bible Correspondence course, attended that night. Being an 'after church' service, several ministers of other

denominations attended. One of the ministers announced the Seventh-day Adventist meetings each week at his own chapel and attended himself each week, for ten weeks. Fifty people continued to attend when the services were transferred from the Town Hall but only five eventually became members. By the first Saturday in 1953, and with the new building fully renovated, the new converts were admitted into membership.²⁰⁶

The dedication of the new building did not take place until 13 June 1953. With the dedication of the church building, J.M. Howard stated that the church at Rhyl had become 'more established' and efforts would be made to expand to other towns in the area.²⁰⁷ In fact Cooke had already begun services at Mold, a town with a population of around 6,000. By January 1954, there were thirty-five people meeting regularly for services there. Cooke began to hold mid-week services in Buckley at the end of 1954 and soon nineteen met with the six members already there, for regular services. Cooke's services at Mold were recorded and replayed at Rhyl church on the next Sunday night, thus enabling him to speak at two services on the same night! Soon, Buckley became the centre of Cooke's evangelistic efforts. Five from that town were baptised at Rhyl on 17 July 1954.²⁰⁸ It was decided in 1955 that emphasis should be given to evangelism in unentered Welsh counties. To this end A.H. Cooper was sent to begin services at Llandudno.

Services began after the distribution cards introducing the VOP Bible Correspondence School. They were distributed

to every home in Llandudno, a town with a population of over 17,000 persons. About 120 persons began studying the Bible Course and in response to extensive advertising in newspapers and on bill-boards, about 250 people attended the opening service. Following favourable comments in three North Wales newspapers there were 350 at the second service.²⁰⁹ Such was the response, that Cooper began to look for a permanent church building. Negotiations for the purchase of Salem Baptist Chapel in Colwyn Road, Llandudno, however, came to naught. In spite of this set-back Cooper baptised eleven new members on 1 August 1956, in the Welsh Baptist Chapel, Mostyn Street, Llandudno. A Company was organized on 13 October 1956, in the same week that the Conservative Party Conference was held at Llandudno. The Adventists thought the Conservative Party motto that week, 'The Right Way Ahead', appropriate. It was a source of joy for the Llandudno Adventists, that a new group had been planted in one of Britain's 'unentered counties'.²¹⁰

Under the leadership of Bryan, the Llandudno Company continued to grow and on the 24 September 1960, was formed into the Llandudno Seventh-day Adventist Church. At the service of inauguration, J.A.McMillan, president of the British Union Conference, spoke on the theme 'The Church as a body'. He said that 'the body must have a strong bone structure to brace it for effective life'.²¹¹ The church had an active membership when Bryan exchanged districts with G. Roper in 1961 and went to Swansea.

Interest in North Wales was again on the increase and Roper gave Bible studies to people as far apart as Bangor and Buckley. By 1965 his work in North Wales had come to an end, and he was replaced by K.H.Clothier.^{2 1 2}

Difficulties began to multiply for Clothier almost immediately. A large number of members decided to emigrate to Australia or Canada. For such a small membership it spelt disaster. Clothier could only attempt to stem the tide. He began a series of public services in Rhyl in November 1965 and at the Cafe Royal, Llandudno, in the autumn of 1967. However, the accessions to the denomination did not equal those leaving North Wales. When Pastor Arthur Cooper began his ministry in the North Wales District he sought to consolidate the membership.^{2 1 3}

Cooper was helped, towards the end of his ministry, by M.C.Murdoch who had retired from the active ministry in London. Murdoch continued to preach regularly in the District. Ministers like M.R.Stone, district minister from 1977-1981, and K.Down, minister from 1981, appreciated the work of an experienced minister like Murdoch. For six months during 1981, Murdoch assumed the pastorate of the district in the interim period between the pastorates of Stone and Down.^{2 1 4}

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1. Mrs.T.Buckman, M.W., 25 July 1924, pp. 19-20. A.F.Ballenger, M.W., 23 December 1903, p.198.
 2. W.H.Meredith, M.W., 12 April 1905, also 12 May 1905.
 3. I.Powell, M.W., 7 June 1905, p.93. W.H.Meredith, M.W., 25 October 1905, p.179.

4. W.H.Meredith, M.W., 3 July 1907, p.116.
5. R.Whiteside, M.W., 1916, pp.45-47.
6. D.Morrison, M.W., 20 Sept. 1922, p.6.
7. See Chapter 3.
8. T.H.Cooper, M.W. 17 October 1930, p.6.
9. The Missionary College had moved from Stanborough Park to Newbold Revel, Warwickshire. T.H.Cooper, M.W., 12 February 1932, Back page.
10. G.D.King, M.W., 22 February 1935, p.4. Also M.W., 5 April 1935, p.3.
11. S.G.Hyde, BAM, 29 April 1938, p.5. Also Miss Betty Pope, BAM, 26 May 1939, p.4.
12. S.G.Hyde, BAM, 6 December 1940, p.4.
13. S.G.Hyde, BAM, 11 April 1941, p.4.
14. S.G.Hyde, BAM, 21 May 1943, p.4.
15. G.A.Jackson, BAM, 29 August 1947, p.12.
16. J.M.Howard, BAM, 9 July 1954, p.6.
17. Dr.Howard Ebdon, BAM, 8 February 1957, pp.6-7.
18. Dr.H.Ebdon, BAM, 19 September 1958, p.12.
19. Dr.H.Ebdon, BAM, 31 March 1961, p.4.
20. Pastor L.Shaw, 2 July 1965, pp.2-3.
21. Vera Machell, BAM, 18 August 1967, p.14.
22. Vera Machell, BAM, 5 November 1971, p.3.
23. Vera Machell, Youth, November 1972, p.5.
24. Vera Matchell, BAM, 21 April 1972, p.4.
25. P.H.Stearman, BAM, 27 July 1973, p.1. See also S.R.Ware, BAM, 14 December 1973.
26. Encounter, December 1974, pp.4-5.
27. R.L.Vine, BAM, 21 January 1977, p.6. Vera Machell, 12 September 1980, p.6.
28. W.H.Charles lived in Ebbw Vale in 1917 having moved from Blaenavon. His mine was near the Clydach Gorge a few miles from Blaen Bettws and near to Brynmawr. Information supplied by his nephew, Albert Charles of Aberbargoed, and son of Fred Charles.
29. M.N.Campbell, M.W., 18 August 1920, p.4. WMin. 1951, p.1. M.W., June 1917, p.53., F.Charles, M.W., September 1918, p.18.
30. Statistics were published in the M.W., and later the BAM from 1923 to 1951.
31. J.M.Howard, BAM. 23 April 1948, p.7., BAM. 4 June 1948, p.6.
32. C.L.W.Cooke, 11 February 1949, pp.5-7. WMin. 29 August 1957, pp.13-14. WMin. 3 September 1959, p.58., WMin. 21 June 1960, p.82. WMin. 13 September 1962, p.15., WMin. 29 March 1965, p.53. WMin. 27 January 1974, p.4.
33. W.H.Meredith, M.W., 29 March 1905, p.53. S.Joyce, M.W., 24 May 1905. Two reports in this magazine on the Colporteur work in Wales.
34. W.H.Meredith, M.W., 25 October 1905, p.179.
35. G.D.King, M.W., 17 November 1933, p.2.
36. G.D.King, M.W., 16 November 1934, p.2.
37. W.H.Meredith, M.W., 17 July 1907, p.123.
38. H.W.Lowe, M.W., 7 February 1930, p.5., H.W.Lowe, M.W., 4

- April 1930, p.7., T.H.Cooper and Miss B.Brooks, M.W., 17 October 1930, p.6., H.W.Lowe, M.W., 20 March 1931, p.14., H.W.Lowe, M.W., 8 January 1932, p.2.
39. S.G.Hyde, BAM. 22 February 1946, p.5. G.A.Jackson, BAM. 40 August 1947, p.12., J.M.Howard, BAM. 10 August 1951, p.4.
41. A.J.Timothy, BAM. 18 February 1955, p.5., M.C.Murdoch, BAM. 12 May 1955, p.12., M.C.Murdoch, BAM. 12 December 1958, p.8. See above p. 145.
42. K.A.Elias, BAM. 19 July 1963, p.7., C.L.W.Cooke, BAM. 6 September 1963, pp.6-7.
43. A.H.Cooper, BAM. 18 February 1966, p.12.
44. WMin. 20 July 1982, p.7.
45. See above p.192.
46. Mrs.T.Buckman, M.W., 9 December 1903, p.191., W.H.Meredith, M.W., 17 July 1907, p.123.
47. M.W., May 1917, p.53., W.H.Charles, M.W., November 1917, p.197.
48. Miss B.Newell, BAM. 10 June 1969, p.10., S.R.Ware, BAM. 3 December 1971, p.4., P.H.Stearman, BAM. 20 September 1974, pp. 1-2.
49. See Kelly's Cardiff Directory 1896. Cardiff Central Library.
50. W.H.Meredith, M.W., 21 June 1922, p.10.
51. Ibid. Also W.H. Meredith, M.W.(Special Edition) 25 July 1924, p.20.
52. O.A.Olson, M.W., 24 June 1903, pp.86 & 96.
53. A.F.Ballenger, M.W., 24 July 1903 p.112.
54. W.H.Meredith, M.W., 18 July 1906, p.36.
55. Edith Chapman, 21 November 1906, p.109.
56. The South Wales Echo, 22 February 1913 and every Saturday until 31 May 1913 on the Back page.
57. M.W., 1914, p.51.
58. The South Wales Echo, 23 February 1924 and 2 March 1924, both adverts on Back page. Also O.M.Dorland, M.W., 2 May 1924, p.3.
59. The Nonconformist presence in Splott can be seen from the numerous chapel buildings still in evidence in the district.
60. W.H.Meredith, M.W., 14 November 1924, p.2.
61. The South Wales Echo, 18 October 1924, p.7. commented on the advert in the next column. "On Sunday October 19 at 6.30, Pastor O.M.Dorland will commence a series of entertaining and instructive Bible Lectures at the Cory Hall. The first topic presented will be: The Hope of the World, Will the League of Nations Discover a way to Peace? This question will be dealt with in a clear and convincing manner, and it is hoped that this interesting and enlightening discourse will attract many people. The Echo continued to comment the following week when Dorland's lecture was entitled "Is Civilization Doomed?"
62. J.G.Bevan, M.W., 10 July 1925, p.3.
63. H.W.Lowe, M.W., 29 January 1932, p.6.
64. G.D.King, M.W., 23 September 1932, p.6.
65. S.G.Hyde, BAM, 17 February 1939, p.4. BAM, 31 March 1939, p.4.

66. S.G.Hyde, BAM, 28 April 1939, p.7. While this campaign in the Park Hall was in progress the members of the Cardiff Church were preparing for the expected war. Some of the members attended Anti-gas classes to prepare themselves for dealing with poison gas. Both Mr. and Mrs.W.C.Smart took the Anti-gas exams and another member Miss Grace Lewis was appointed an Anti-gas Officer in the city.
67. S.G.Hyde, BAM, 22 December 1939, pp.4-5.
68. S.G.Hyde, BAM, 12 April 1940, pp.6-7. BAM, 10 May 1940, pp.6-7. BAM, 27 March 1942, pp.3-4. BAM, 24 April 1942, p.6. S.G.Hyde, 21 May 1943, p.4.
69. C.D.Watson, BAM, 29 August 1947, p.11.
70. J.M.Howard, BAM, 6 May 1949, p.7.
71. J.M.Howard, BAM, 26 January 1951, p.5.
72. J.M.Howard, BAM, 21 September 1951, p.7. D.J.Handysides, BAM, 22 February 1952, p.6. BAM, 22 August 1952, p.7.
73. J.M.Howard, BAM, 4 September 1953, p.5. J.M.Howard, BAM, 11 December 1953, pp.5-6.
74. C.W.Knowlson, BAM, 19 February 1954, pp.4-5. This is a good general report on the G.R.Bell led campaign.
75. WMin. 1 July 1956, p.31.
76. C.D.Baildam, BAM, 21 December 1956, pp.3-4. C.D.Baildam, BAM, 20 September 1957, pp.4-5. The future minister was Vivian Llewellyn, a Deck Officer in the Merchant Marine who was baptised. His story is told in the Youth Magazine of January 1959.
77. WMin. 7 January 1958, p.2.
78. Lynda Britton, BAM, 22 June 1962, p.12. K.A.Elias, BAM, 6 July 1962, p.13.
79. See above Chapter 5.
80. See R.J.Davey, BAM, 28 July 1972, p.6. for a profile of Kelly.
81. Miss B.Newell, BAM, 26 January 1973, p.6.
82. Miss Mary Ford, Encounter, May 1974, p.7.
83. David Currie, BAM, 22 December 1978, pp.1-2. Cliff Westwood, BAM, 2 March 1979, p.4.
84. David Marshall, BAM, 29 July 1983, p.8.
85. John C.Surridge, BAM, 8 June 1984, p.6.
86. For Meredith's work at Barry see pp.76-78, and Appendix I, H.W.Lowe, M.W., 29 January 1932, p.6., R.Roberts, M.W., 15 July 1932, p.3.
87. G.D.King, M.W., 4 November 1932, p.3., G.D.King, 2 December 1932, p.6., W.G.Nicholson, M.W., 16 December 1932, p.5.
88. G.D.King, M.W., 5 April 1935, p.3., S.G.Hyde, BAM. 5 February 1937, p.3., T.H.Cooper, BAM. 3 September 1937, p.14.
89. S.G.Hyde, BAM. 24 November 1939, p.6.
90. S.G.Hyde, BAM. 22 December 1939, pp.4-5.
91. S.G.Hyde, BAM. 6 December 1940, p.4., P.Cummings, BAM. 30 January 1942, p.9.
92. S.G.Hyde, BAM. 27 March 1942, pp.3-4., S.G.Hyde, BAM. 16 July 1943, p.4. J.M.Howard, BAM. 14 December 1951, p.5., J.M.Howard, BAM. 6 March 1953, p.7., WMin. 29 August 1957, p.13., WMin. 22 October 1957, p.17., BAM. 29 November 1957,

- pp.5-6., BAM. 18 April 1958, pp.3-4., BAM. 8 August 1958, pp.6-7.
93. WMin 21 June 1960, p.84., Ministers with only Barry in their charge were D.Sinclair in 1965-66, S.R.Ware in 1967-68.
94. M.W., 4 June 1902, bp., S.Joyce, M.W., 7 June 1905, p.93., W.H.Meredith, Report to the British Union Conference Session. 8 to 12 August, M.W., 18 July 1906, W.H.Meredith, M.W., 2 January 1907, p.4. W.H.Meredith, M.W., 3 July 1907, p.116. M.W., 8 July 1908, p.110.
95. M.W., 17 February 1909, p.29., H.E.Armstrong, M.W., 22 December 1909, pp.203-204., H.E.Armstrong, Welsh Conference Session, M.W., 21 April 1913.
96. M.W., June 1917, p.53., M.W., 8 March 1922, p.5. See Gelligaer SDA Church Book(Old Edition) pp.9-24.
97. Mrs.S.Lewis, a Former Salvation Army Officer, moved with her family from Mountain Ash and G.F.Rundle moved with his family from Cardiff. Rundle was the leader of the Company until his death in 1942. See report by A.E.Bacon Dec. 1916 in Newbold College Archives, Misc.Files. Also M.W., May 1919, p.2.
98. H.W.McCrow, M.W., 21 June 1922, p.12. See Caerphilly SDA Church Book Membership Files(Now in possession of Ystrad Mynach SDA Church Clerk).
99. G.D.King, M.W., 2 December 1932, p.6., G.D.King, M.W., 29 November 1935, p.4., G.D.King, BAM. 18 September 1936, p.3., S.G.Hyde, 3 September 1937, p.14.
100. S.G.Hyde, BAM. 17 January 1941, p.5. See also report in Caerphilly SDA Church Book, Records p.1.
101. W.G.Nicholson, BAM. 6 August 1936, p.11., Information supplied by T.A.Phillips, Elder Ystrad Mynach SDA Church.
102. J.M.Howard, BAM. 5 December 1947, p.7., J.M.Howard, BAM. 6 May 1949, p.7., J.M.Howard, BAM. 2 December 1949, p.5., J.M.Howard, BAM. 13 January 1950, p.5., J.M.Howard, BAM. 26 January 1951, p.5.
103. See above pp.212-213.
104. M.W., May 1902., W.H.Meredith, M.W., 23 November 1904., W.H.Meredith, M.W., 7 June 1905, p.93.
105. W.H.Meredith, M.W., 3 July 1907, p.116.
106. F.E.Powell and Miss M.Living, M.W., February 1917, p.11. M.W., 8 March 1922, p.5.
107. G.D.King, M.W., 9 February 1934, p.4., In 1934 the group met at 2 Garth Cottages, Merthyr Tydfil, G.D.King, M.W., 25 January 1935, p.6.
108. There is no formal record of the disbanding of this company. It was dropped from the statistical records of the Welsh Mission in 1941.
109. W.H.Meredith, M.W., 8 August 1904, p.129.
110. W.H.Meredith, M.W., 29 March 1905, p.53. W.H.Meredith, M.W., 5 December 1905, pp.197-198. See also T.Buckman, M.W., 13 March 1907, p.43.
111. H.E.Armstrong, M.W., 18 July 1908, p.110.
112. H.E.Armstrong, M.W., 28 July 1913, p.114. See above pp.128-129. A.E.Bacon, M.W., 1914, p.52., N.Z.Town, RH. 30 April 1914, pp.14-15.

113. M.W., June 1916, p.53., M.W., 1916, p.122.
114. The Aberdare Leader, 14 May 1921, p.2., 28 May 1921, p.1., 4 June 1921, p.2., 11 June 1921, 18 June 1921, p.1.
115. G.D.King, M.W., 2 December 1932, p.6.
116. Statistical Report 1929-30.
117. S.G.Hyde, BAM. 15 January 1943, p.6., S.G.Hyde, BAM. 21 May 1943, p.4., J.Lewis, BAM. 2 July 1943, bp.
118. See pp.166-168. and also Appendix I pp.10-11. for details of Emm's campaign at Aberdare.
119. R.D.Vine, BAM. 26 September 1969, p.13., Roe's father-in-law, John Thomas, was a master builder. A well known figure in Mountain Ash. See also P.H.Stearman, BAM. 8 February 1972, pp.1,3.
120. WMin. 10 January 1984, p.2., WMin. 29 May 1984, p.4.
121. Miss D.McDougall, M.W., 13 October 1909, p.165., H.E.Armstrong, M.W., 22 December 1909, pp.203-204., M.W., 19 July 1910, p.105., M.W., 1916, p.122.
122. D.Morrison, M.W., 7 July 1920, pp.5-6.
123. W.H.Meredith, M.W., 20 September 1922, pp.5-6.
124. H.W.Lowe, M.W., 13 December 1929, p.3.
125. W.G.Nicholson, BAM. 3 April 1936, p.4.
126. BAM. 6 August 1936, p.3., W.G.Nicholson, op.cit. p.7.
127. S.G.Hyde, BAM. 23 July 1937, p.4., P.Cummings, BAM. 4 March 1938, p.3.
128. S.G.Hyde, BAM. 24 April 1942, p.6., Dobbs' obituary in the same issue. Chapman's obituary in BAM. 5 June 1942.
129. Information on cover of his book Homosexuality in History and the Scriptures, published by the Biblical Research Committee of the General Conference of Seventh-day Adventists, Washington D.C., 1988.
130. J.M.Howard, BAM. 6 October 1950, bp., J.M.Howard, BAM. 3 October 1952, p.3., J.M.Howard, BAM. 6 March 1953, p.6., Miss M.Clements, BAM. 12 June 1953, p.5.
131. See above, p.144., D.Lowe, BAM. 31 May 1957, p.4., D.Lowe, 10 January 1958, p.6.
132. L.Shaw, BAM. 23 June 1961, pp.5-6.
133. A.H.Cooper, BAM. 22 May 1964, pp.6-7.
134. N.Robertson, 11 April 1980, p.4.
135. W.H.Meredith, M.W., 17 July 1907, p.123.
136. W.H.Meredith, M.W., 21 June 1922, pp.11-12. W.H.Meredith, M.W., 29 November 1922, p.6.
137. P.Cummings, BAM, 18 March 1938.
138. Much of the information about the early years at Swansea comes from W.H.Meredith. In his contribution to the Special Edition of The Missionary Worker, 25 July 1924, p.10. he gives a few details of the work at Swansea and alludes to it also in his diary.
139. S.G.Joyce, M.W., 24 May 1905. Edith Chapman, M.W., 24 April 1907, p.78. S.G.Joyce, J.Mitchell, 12 April 1905, p.68., S.G.Joyce, M.W., 7 June 1905, p.93. J.Mitchell, M.W., 30 August 1905, p.140. W.H.Meredith, M.W., 20 October 1905, p.179.
140. H.E.Armstrong, M.W., 30 October 1907, p.164.
141. A.E.Bacon, M.W., February 1917, p.11.

142. F.S.Jackson, M.W., April 1919, p.5.
143. See Statistics 31 December 1923, 31 December 1924.
144. M.E.Lenanton, 8 February 1924, p.4.
145. Russelites was the early name of the Jehovah's Witnesses and was retained until the mid-years of the 1920s because it was the belief of the followers of Charles Taze Russell that he was still guiding the affairs of the movement from heaven. Russell's posthumous work, The Finished Mystery, Vol.7 in the Studies in the Scriptures series, compiled by his followers and published eight years after his death in 1916, contains a biographical sketch from p.53. See also E.B.Price, God's Channel of Truth - Is it the Watchtower, p.17., R.A.Freeth, M.W., 2 October 1925, p.5.
146. S.W.Goodall, M.W., 26 February 1926, p.2.
147. T.H.Cooper, M.W., 29 July 1927, p.2.
148. O.M.Dorland, M.W., 15 July 1927, p.5.
149. T.H.Cooper, M.W., 6 September 1929, Back page. De'ath was called from Swansea to be chaplain to the Sanatorium, and College at Stanborough Park, Watford. H.W.Lowe, M.W., 11 December 1931, p.6. H.W.Lowe, M.W., 8 January 1932, p.2.
150. G.D.King, M.W., 16 November 1934, p.2. S.G.Hyde, BAM, 11 December 1936, p.5. S.G.Hyde, BAM, 5 February 1937, p.3.
151. It seems that the membership level at Swansea depended on the amount of evangelism undertaken in the town. This was necessary because of the movement of members from Wales in this period. S.G.Hyde, BAM, 15 October 1937, p.6.
152. S.G.Hyde, BAM, 4 August 1939, p.4.
153. S.G.Hyde, BAM, 24 November 1939, p.6.
154. S.G.Hyde, BAM, 5 May 1945, pp.4-5.
155. S.G.Hyde, BAM, 23 March 1945, p.3. See also J.M.Howard, BAM, 13 January 1950.
156. Dr.J.Rees and his brother G.G.G.Rees became elders at Swansea. Dr.J.Rees also took a very active part in the Stop-Smoking Clinics, speaking throughout South Wales on the subject. Both also served on the SDA Executive Committee for Wales. See Appendix F. Other members of the family joined the church at Swansea after studying the Voice of Prophecy Courses. Two of the Family became Teachers at the denomination's School in Watford, Herts.
157. J.M.Howard, BAM, August 1951, p.4. J.M.Howard, BAM, 30 May 1952, p.5.
158. Letter from J.Freeman to B.P.Phillips, 29 July 1987.
159. BAM, 23 November 1956, p.5. WMin., 30 April 1967.
160. K.H.Clothier, BAM, 13 November 1959, pp.8-9.
161. K.H.Clothier, BAM, 5 August 1960, p.11.
162. BAM, 23 October 1964, p.10.
163. Youth, April 1966, p.2., Miss M.Davies, BAM, 13 May 1966, p.13. R.A.Burgess, BAM, 21 July 1967, p.2.
164. W.H.Frazer, BAM, 14 February 1969, p.11,15.
165. Miss G.M.Morris, BAM, 7 November 1969, p.12.
166. Letter M.I.Walker to B.P.Phillips, 1987. All his sermons and advertising samples were also included in the letter.
167. See above, pp.87-88., W.H.Meredith, M.W., 13 July 1907, p.116., W.H.Meredith, M.W., 17 July 1907, p.123.,

- H.E.Armstrong, M.W., 8 July 1908, p.110., W.A.Shafer, M.W., 2 November 1908.,
168. M.W., 22 December 1909, pp.203-204., M.W., June 1917, pp.52-53., A.E.Bacon, M.W., May 1919, p.2., O.M.Dorland, M.W., 15 July 1927, pp.4-5.
- 169 S.G.Hyde, BAM. 23 June 1939, pp.4-5. S.G.Hyde, BAM. 16 July 1943, pp.3-4.
170. See Welsh Mission Tithes and Offerings. Appendix C.
171. Millicent Farina, M.W., 12 April 1905. The two colporteurs were Miss M.Farina and Miss E.Hall.
172. H.D.Clarke, M.W., 21 April 1913, pp.59-60.
173. M.W., 8 March 1922, p.5., T.H.Cooper, M.W., 25 January 1935, p.6. D.Morrison, M.W., 13 July 1923, p.7.
174. G.D.King, M.W., 20 May 1932, p.5. also G.D.King, M.W., 13 January 1933, p.2. and T.H.Cooper, M.W., 27 January 1933, p.6.
175. G.D.King, M.W., 24 March 1933, p.3. also T.H.Cooper, M.W., 6 January 1935, p.6.
- 176 S.G.Hyde, BAM, 8 Sept. 1944, bp.
177. S.G.Hyde, BAM, Sept. 1945, p.6.
178. J.M.Howard, BAM, Sept. 1947, p.6. Lynda Britton, Welsh Mission Session Report in BAM. 1948, p.2.
179. M.C.Murdoch, BAM, June 1955, p.12.
180. Hereford SDA Church Records, Mrs. E. Scott, Church Clerk.
181. R.Whiteside, M.W., 21 April 1913, p.59, R.Whiteside, M.W., March 1914, p.51.
182. H.W.Lowe, M.W., 11 Dec. 1931, p.6.
183. H.W.Lowe, M.W., 8 Jan. 1932, p.2, G.D.King, M.W., 20 May 1932, p.5. They were according to Pastor Fielding: Miss B.Thomas, Mrs.Ritson, Mrs.Smith and her sister Mrs.E.Craven, Mrs.A.B.Evans and her daughter Miss I.Evans, Mrs.Williams who was a sister to Mrs. Evans, Miss A. Eccleston, Mrs Hanson, Miss Hanson, Miss G.Rowlands, Mrs.L.Jones. Later in 1933 Miss N.Ritson and Mrs.Smart were added. Mr. S Smith was baptised on 19 September 1936 together with Miss E.Thomas and Mrs.S.Marston was accepted into membership on profession of faith. S.G.Hyde, BAM, 16 April 1937, p.3, S.Smith, BAM, 5 Aug. 1938, p.4.
184. S.G.Hyde, BAM, 23 May 1941, p.2, J.R.Lewis, BAM, 28 March 1947, pp.3,7.
185. J.M.Howard, BAM, 12 August 1949, p.7, BAM, 26 Nov. 1954, pp.3-4.
186. W.G.C.Walton, BAM, August, 1956, p.8. Information supplied by David Parker, Elder of the Shrewsbury SDA Church. See also S. Smith, BAM, 20 August, 1965, pp.3-5.
187. Bernard Kinman, Welsh Mission Session Report, 7-9 June 1974, p.21. and Rex Riches, Welsh Mission Session Report, 22-24 July 1977, p.27.
188. See above pp.192-193.
189. M.W., 1916, p.122.
190. Miss M.E.Lenanton, M.W., Nov. 1917, p.197. W.H.Musgrave, M.W., January 1918, p.4-5.

191. D.Morrison, M.W., January 1919, p.4. also A.E.Bacon, p.12. M.W., December 1919, p.5.
192. BAM. 9 Nov. 1962, p.8.
193. R.A.Burgess, BAM, 4 April 1975, p.1.
194. In an article entitled Among the Flints, A.F.Bird, M.W., 18 April 1930, p.2, H.W.Lowe, M.W., 31 Oct. 1930, p.5.
195. H.W.Lowe and A.F.Bird, M.W., 26 Dec. 1930, pp.4-5.
196. H.W.Lowe, M.W., 12 June 1931, p.3.
197. G.D.King, M.W., 9 Feb. 1934, p.4.
198. R.T.Bolton, M.W., 29 Nov. 1935, p.5.
199. T.H.Cooper, BAM, 15 Oct. 1937, p.6-7, S.G.Hyde, BAM, 7 Jan. 1938, p.5, T.H.Cooper, BAM, 28 Oct. 1938, p.4, T.H.Cooper, BAM, 27 Oct. 1939, p.5, S.G.Hyde, BAM, 16 Feb. 1940, p.7.
200. S.G.Hyde, BAM, 25 Sept. 1942, p.5.
201. S.G.Hyde, BAM, 27 Sept. 1940, p.5. For Cooper see chapter 9. S.G.Hyde, BAM, 23 Feb. 1945, p.3. T.H.Cooper had ministered in Wales for nineteen years. There is an obituary on the back page of the same paper.
202. S.G.Hyde, BAM, 5 April 1946, p.3. BAM, 17 May 1946, p.2.
203. J.M.Howard, BAM, 7 Nov. 1947, p.5, J.M.Howard, BAM, 11 Feb. 1949, p.5.
204. See below Chapter 9.
205. J.M.Howard, BAM, 21 Sept. 1951, p.7.
206. J.M.Howard, BAM, 25 January 1952, p.5. Welsh Mission Session report, 22 Aug. 1952, p.2, Mrs. L.M.Cooper. BAM, 20 Feb. 1953, p.4.
207. B.E.Hawley, BAM, 10 July 1953, pp.1-2, J.M.Howard, BAM, 4 Sept. 1953, p.5.
208. J.M.Howard, BAM, 5 Feb. 1954, p.8-9.
209. A.J.Anderson, BAM, 11 Nov. 1955, p.6.
210. R.R.Davies, BAM, 7 Sept. 1956, pp.5-6. A.H.Cooper, BAM, 9 Nov. 1956, p.8.
211. BAM, 19 April 1957, pp.3-4, K.A.Elias, BAM, 25 Nov. 1960, p.7.
212. WMin. 1965, pp.51,53.
213. The congregation in Llandudno had dwindled to such a small number in 1965 that they could not afford the running costs of their place of worship. WMin. 1965, p.57.
214. WMin. 1981, pp.7,9. K.Down set himself the task of learning the Welsh Language and by 1983 developed a correspondence course of Bible Studies in Welsh. It was similar to the course on Bible Doctrines offered by the Voice of Prophecy Correspondence School at Watford. Down devised a system for marking the answers to the questions asked that could be used by non-Welsh speakers. Alternative answers were given and the student invited to indicate by a tick their selected answer. A template could then be used to determine the accuracy of the answers to each lesson. See chapter 5 for Down's work in the Welsh Language

Chapter 7.

Contributions made to the Seventh-day Adventist Cause by Ministers and other Denominational Workers born, converted or trained in the Welsh Mission.

The contribution to the denomination, of a number of persons connected with the Welsh Mission of Seventh-day Adventists, is of importance to this study; particularly when it is noted that they were more successful in other parts of the world than they were in this country. This is undoubtedly true of one of the foremost pioneer missionaries of the denomination, Captain G.F.Jones.

Griffith Francis Jones was born at Llanerfyl, near Welshpool on the 11 May 1864. As a lad of fifteen he chose to go to sea, beginning as a cabin boy and later qualifying as a Master Mariner. His sea going apprenticeship lasted from 1881 to 1885. Gradually he moved from third Mate, to second Mate, to first Mate and then, in October 1890, he received his Master Mariners Certificate at Liverpool.¹

In 1893, G.F.Jones was the deck officer on a ship which sailed between Newport and the West Indies. One day an incident occurred that was to change his whole way of life. He noticed a scrap of paper, which he picked up and would have thrown overboard, but for the fact that it was a portion of a religious periodical, and some of the words caught his eye. He scanned the piece of paper and sat down and read all the contents. So impressed by the words he read, Jones was determined to seek out the publisher of the paper when he

returned to Britain. With this purpose in mind he visited London and there, another incident made a deep impression on his mind. He stepped outside onto a narrow rain soaked street, one day soon after his arrival in that city. He saw lying on the path a periodical, smeared with mud, and felt compelled to pick it up and look at its contents. It was another portion of the periodical that he had found aboard ship. To G.F.Jones, this was a call from God and he decided that from that time he would give his life to the proclamation of the Gospel.²

He became a Christian colporteur and began selling the self same religious periodical, called Present Truth, from door to door. He went with a group of Christians to Birkenhead and Liverpool, in 1897, to sell the periodical. There, he fell in love with one member of the group, Marion Vallentine. Soon after, they were married. G.F.Jones was thirty three. On the marriage certificate he stated that his occupation was "Missionary", a statement that was to confirmed many times over in the forty years they were to be together.³

By 1900, both Captain and Mrs. G.F.Jones felt a need for further training in missionary activities, so they crossed the Atlantic, and enrolled in Keene Academy in Texas. After one year of intensive training they were sent to the Society Islands in the Pacific, as missionaries. The Society Islands were French, but the language was not a barrier to the linguistic capabilities of this Welshman.⁴

G.F.Jones was ordained to the Gospel ministry in 1903. Soon afterwards he was called to work in the Cook Islands. On Rarotonga he supervised the erection of a church and soon after, a school. This was the first of many similar combinations that were built in the islands of the South and Western Pacific, by G.F.Jones. He then went on to Singapore and then in 1912, to the Solomon Islands. By 1916 he was called to be Superintendent of the Melanesian Mission. Australians provided a sea going vessel for his missionary work among the Islands, and four Solomon Islanders arrived in Sydney, to assist Jones in sailing the vessel to the Islands.⁵

After nearly seven years in the Solomon Islands a call came, in 1921, to replace a missionary couple in New Guinea. They stayed until 1924, before returning to their base in Australia for a well earned rest. Soon, G.F.Jones and his wife, were called to pioneer missionary work in the Loyalty Islands and worked there from 1925 to 1927. Then at the age of sixty three, he returned to the British Isles for a two year 'round' of speaking engagements. For a while the city mission work in London received their help, but after spending so much time in the tropics they found the weather too severe. From the time of his return to Australia in 1929 Jones began a crusade to encourage others to enter the Christian Ministry, and go with missionary zeal, to unentered lands and islands. This crusade lasted for three years and

took him to North America, Britain, France, Spain and North Africa.⁶

For the last three years of his work in the Gospel ministry, Griffith Francis Jones took care of the little church on Lord Howe Island, 450 miles due east from Sydney. It was in Sydney in 1939 that Mrs. Jones passed peacefully to her rest, to be followed a year later by G.F.Jones. His passing was noted in the Australasian Record of 7 October 1940. In all, he and his wife had ministered in thirty-eight different countries and islands, using thirty four languages or dialects.⁷ A fellow missionary, A.G.Stewart, once wrote, "Whatever else may be written about Captain and Mrs. Jones, let it be said that wherever they went, in any part of the wide world, he was always spoken of as a Christian gentleman and his wife as a lovable Christian woman."⁸

Jones was probably the first Welshman to become a Seventh-day Adventist, yet there is no record of any attempt by him to sell literature in the Principality, or commence work in the Welsh language. In later life he found the climate in Britain unbearable and so, returned to that part of the world where his life work is still held in high esteem. Had there been some sort of organization in Wales in the early 1890s, he might have been attracted to work in Wales, but after his marriage, his thoughts turned to a place where he could be assured of the necessary training for missionary work. There was no college in the British Isles

until 1902. By this time G.F.Jones had started on his life work.

A decision was made to open a school for the training of missionaries, in August 1901, at the annual session of the British Conference held in Wanstead, East London. Later that month, A.G.Daniells wrote to O.A.Olsen: "We have not done our duty for England. The work ought to be a training school for missionaries for Africa, India, and other needy mission fields." By October of that year a call had been sent to the United States for the services of Homer Russel Salisbury, as Principal of the school. The membership in Britain at the time was about 1,000 and in a little over two years the book Christ's Object Lessons, by E.G.White, was sold by the members to provide funds for the school. A property was found in North London called Duncombe Hall and was purchased so that the school could be opened in January 1902. The faculty consisted of H.R.Salisbury, Lema Salisbury, Dr.E.J.Waggoner and Dr.A.B.Olson. By the end of January 1902 they had thirty-five students. Soon, students from Wales began to attend the college.⁹

Among the first student from Wales, to attend Duncombe Hall College, was Walter E. Read. He was born to Baptist parents, on 17 November 1883, in Southampton. His parents moved to Newport, South Wales, and in his early teens Walter began work in a grocery shop. Walter had the desire to be a Baptist minister and began studying for that calling in his spare time.¹⁰ He was barely nineteen when he attended the

Seventh-day Adventist tent meetings at Newport and became captivated by the dynamic preaching of Albion F. Ballenger. Read was convicted that he should do something about his new found Faith and he left the grocery shop to become a colporteur. His first experience of colporteur work was in, what was then a small village, Cwmbran, selling the book Christ Our Saviour. Soon he moved his colporteur activities to Risca, selling the magazine Present Truth.¹¹ From the end of 1902 to 1905, he used the profits from the selling of literature to pay his fees at Duncombe Hall, where he spent most of his time during this period.

The curriculum at the college was limited, but Read was able to study Hebrew and Church History, under the tutorship of Homer Salisbury. Later, when Camden Lacy became Principal, he studied Greek and Theology.¹² Read completed his training by the middle of 1905, and returned to Wales, where, in addition to his ministerial commitments, he became secretary-treasurer of the Mission. For the next year he worked closely with W.H.Meredith at Cardiff, where they held a series of services, in a tent. In 1907 Read moved to Mountain Ash in the Aberdare Valley. By February 1910, there were sufficient numbers to establish a church in the area.¹³ Before his work had really finished at Mountain Ash, the Mission called him, in 1909, to commence pioneer work in North Wales. A small group of thirteen converts, the results of two campaigns by Read, were formed into a company at Rhosllanerchrugog in 1911. Soon afterwards Read was sent to Ireland.¹⁴

Read is one of the important figures in Seventh-day Adventist Church History. He became one of the architects in a major shift in the theology of the denomination in the 1950s, and was always held in high esteem as a leading theologian. For this reason, it is necessary to tell briefly something about his career after he left the Welsh Mission, and how he came to be at the heart of the World-wide administration of the denomination, for so many years.

During Read's four years in Ireland he was ordained. There, he found the intolerant religious and political situation so bad, that few people had the courage to become Seventh-day Adventists. He left Ireland just before the establishment of the Irish Republic, and worked for several years, from 1915, at the British Union Conference Headquarters in Watford. For two years he was Secretary of the Union, Secretary of the Home Missionary, Sabbath School and Young People's Departments. In 1917, he was asked to edit the Missionary Worker, and in 1918, he became manager of the publishing house.¹⁵

While he was manager of the Press, Read began to teach a course in Bible doctrines at the college, which had moved from Duncombe Hall in 1904, to Manor Gardens, North London, and then, in 1907, to a new location at Stanborough Park.

In 1921, Read was asked to become the President of the South England Conference, but a year later he was called to a wider sphere of activity, as Foreign Missions Secretary of the European Division, and then, Secretary of the Northern

European Division. Ten years later, he was recalled to the work in Britain and become the President of the British Union Conference. He replaced W.H.Meredith, who had become ill trying to cope with the mounting financial problems. Even after the salaries of workers had been cut three times, between 1932 and 1933, it was realized that further action was necessary to save the British Union Conference from bankruptcy.¹⁶

Read's solution to the problem of insolvency was to sell ten acres of Stanborough Park for £5,000; then petition the High Court, so that the denomination could establish British Advent Missions Ltd., as a registered charity. These solutions alleviated the financial burdens on the denomination in Britain. Bankruptcy was avoided through a saving of over £1000 on income and property tax, and an immediate rebate of over £4000, from tax paid in previous years. Wales also benefited from the solvency of the British Union, as the Principality depended on it for financial support.¹⁷ In 1936, Read became President of the Northern European Division and then President of the Caribbean Union, before being called to his last post in Washington. There he served as Field Secretary of the General Conference, from 1945 to 1958. During that period he served on many committees, but his greatest influence was as Chairman of the Biblical Research Committee.¹⁸

Read was undoubtedly a man who served the denomination well as an administrator, but he was also a prolific writer.

In fact, there is more shelf space given to his writings in the General Conference Archives in Washington D.C., than to any other person. These writings are mainly on theological topics and show a consistent interest in the subject, since his student days at Duncombe Hall.

Other students from Wales attended the college in 1906, which by that time was offering a four-year ministerial course and a three-year general missionary course. The daily programme of the college was based on the pattern found in Adventist colleges in the United States; classes in the morning, and either physical work, or selling literature from door-to-door, in the afternoon. Taking the ministerial course did not guarantee a place in the full time ministry of the church, and many of the students, according to H.W.Lowe, were attracted to the college by the 'missionary urge' rather than the desire for a better education.¹⁹ Graduates from the college, in the first ten years of its existence, greatly influenced the work in Wales.

One of the first men born in Wales to attend the college was Morgan J. Nicholls, the son of one of W.H. Meredith's converts at Hirwaun. He spent five years at the college, from 1906 to 1911, and was then sent to assist C.E.Penrose in evangelism at Porth, in the Rhondda Valley. Nicholls soon made his mark as a speaker, and was sent at the end of 1912 to pioneer the work in Hereford, assisted by Frank Powell. He was called to evangelistic work in the Aberdare Valley in 1913. He had not been ordained as a minister when War broke

out in 1914, so he volunteered for service in the Royal Army Medical Corps. Subsequently, he became an Army Chaplain, and returned to civilian life in 1919 with the rank of Captain. His impressive speaking ability probably influenced his promotion from the ranks; a rare achievement in the First World War, in the British Army. On discharge he did not return to the Adventist ministry, but chose to begin a new life in Australia. He, like many of the students of that era, could have made a mark in anything he chose to do.²⁰

Two students in the college in 1907 became outstanding elders in the Seventh-day Adventist churches at Newport and Swansea. They were Robert Jacques at Newport and F.E.Powell at Swansea.

In 1907, the college was located on Stanborough Park, Watford. Jacques left the college for South Wales, in 1909, and succeeded W.A.Shafer as minister at Pembroke Dock.²¹ In 1912 he moved to Swansea, and then to work with a small group at Bargoed, in the Rhymney Valley. To augment his salary he began to repair shoes. On being accused by a stranger of being lazy, because he did not work on Saturday, Jacques decided to go into business, and prove the man wrong.²² In 1917, he opened a footwear shop in Newport. Soon, he became known in business circles in the town, for his integrity. For many years he was a leading figure on the Newport Temperance Council and inspired a number of church members to give a helping hand to alcoholics. He was, for thirty years, the elder of the Newport church. One said of

him that 'he was a good Bible student and could expound the prophecies without notes'. Many young people were encouraged by him to enter the work of the denomination. He was, for many years, also the leader of the Youth Society of the church.²³ It was Robert Jacques who secured the land on which the church at Newport was built, and assisted with the building work himself. Powell was also to follow a career that began as a minister in Wales, before turning to business.

Frank Powell was the son of the first elder of the Newport SDA church and entered the newly opened Stanborough College in 1907. He joined the church with his father and four sisters, after the series of services held by A.F. Ballenger, in Newport. In 1913, he assisted M.J. Nicholls at Hereford and then ministered to the Bargoed Church. When A.E. Bacon began services in Merthyr Tydfil, Powell moved to the town and continued to minister to the converts, after the evangelistic campaign came to an end.²⁴ He then settled in Swansea, where he was church elder for thirty years. He opened a Commercial School there, and new students were usually surprised to find that classes began with prayer each day. The school was in existence for twenty-six years and for several years it was located in the Swansea Church building.²⁵ Both Jacques and Powell withdrew from the ministry, but probably made a greater impact on the denomination in Wales, as elders of their respective churches. Their lives underline the statement above, 'that it

was often a missionary urge which led them to go to college'. Others went into the missionary work of the church by other routes. This can be said of two brothers who were members of the first Young People's society in Cardiff in 1905.

Herbert John and William Henry Hurlow, were born in Cathays, Cardiff, in 1886 and 1889, respectively. Their mother was one of the converts of J.S.Washburn's campaign in Cardiff, in 1896. At a visit to a conference in Bath two years later, the two boys decided to become missionaries themselves, after hearing a missionary enthuse about Africa. Herbert John graduated from The Caterham Sanatorium Training School for Missionary Nurses in 1909. A certificate issued in his name had this to say:

Herbert John Hurlow...has passed satisfactory examinations, and is a thoroughly qualified trained nurse competent in all that pertains to the hygienic care of the sick, including the scientific application of hydrotherapy, Massage, and Electricity, in both medical and surgical cases; capable of preparing specially prescribed dietaries and administering graduated exercises, both active and passive, having completed the full three year course of theoretical and practical training.²⁶

After graduation, he went to Africa and spent forty years in missionary service. He and his wife travelled in central Africa, following the 'Dr. Livingstone Trail', often actually staying in the same houses as he had. Wherever they worked, a dispensary was always opened, and also a school. They served in Nyasaland(Malawi), the Belgian Congo(Zaire), North East Rhodesia(Basutoland) and in the Cape Province of

South Africa. Someone writing about Hurlow and his wife said, "they left no children to mourn them, only hundreds of converts."²⁷ He, like his brother, returned often to Britain to rally support for missionary work in Africa.

William Henry Hurlow's call to mission work came directly from the Cape Sanatorium in Plumstead, South Africa. After graduating from the nurses' training course in 1914, he was sent to Malamulo Mission (Malawi), to take charge of the school and dispensary. In 1919, he began work among the white population at Kimberley, South Africa. On the formation of an Evangelistic Team, under the leadership of John McNeal, Hurlow was appointed as his singing evangelist. He conducted a number of campaigns himself in some of the major towns of South Africa. From 1936 to 1940, he was President of the Cape Conference, then he entered a succession of departmental posts in the South African Union office. In 1950, he became President of the Rhodesia Conference. When he retired in 1962, he had given a total of fifty years service in Southern Africa.²⁸ W.H. Hurlow returned often, to the land of his birth and was a welcome speaker at all the conferences he attended in Wales. He always kept his Welsh identity, loved to sing, and, "to be in his presence", said one of his fellow workers in Africa, "was like being in Wales in the heart of Africa."²⁹ Both the Hurlows went on to missionary service in Africa without attending Stanborough College. Soon after the First World War the impetus to send missionaries from the college to Africa seems to have been at its highest.

One of the young men from South Wales to enter the college, in 1921, was George Gilbert Albert Lewis. He grew up in the Mountain Ash SDA church in the Aberdare Valley and moved with his parents to Caerphilly in 1917.³⁰ He was barely fourteen when he enrolled at the college. Lewis graduated in 1927 and after spending two years in the ministry in Britain, he was called to mission service in Africa. He was the Superintendent of the Kisi Mission in Kenya for fourteen years and, according to M.C. Murdoch, 'came to know the language of the people perhaps better than any other living European'.³¹ It was during this period that he translated the New Testament into the Kisii vernacular. This translation was afterwards printed and published by the British and Foreign Bible Society -now The Bible Society. He went on to be the leader of the SDA work in Uganda, but died in 1949, at the early age of 42 years. It was his early death that convinced another college student of the 1920s that she should leave Wales and work in Africa.³²

In 1923, Mary Ford left Pontypridd to spend a short time at the college. Soon after, she began to act as an assistant in the dispensary of Dr. Hargreaves at Walthamstow. This apprenticeship proved invaluable in the work she was asked to undertake, many years later, at the Malamulo Hospitals in Nyasaland(now Malawi). Following training as a general nurse, she became a midwife. For a number of years she was theatre and ward sister at Pontypridd Cottage Hospital. In 1948 Gilbert Lewis, a life long friend, introduced Mary Ford to

the General Conference Mission Board.³³ Ford was reluctant at first, to leave her elderly relatives, and it was only after hearing of the death of Lewis, that she made up her mind to go to East Africa. A farewell service was held at Cardiff in January 1950 and Ford sailed from Southampton on 2 February.

From the time that she left her home in Pontypridd she wrote weekly, to her Aunt and Uncle there, describing in detail her work in Africa. At Malamulo, she found the mission compound divided according to race, in what was in effect three separate hospitals; one for Africans, one for Europeans and one for Indians or Coloureds. She was to spend almost ten years of her life in Malamulo, but in all that time she did not countenance the Apartheid practised by missionaries from South Africa. It was her tacit fight against racial prejudice that was the reason for her removal to the hospital at Herri, Tanzania for the last three years of her work in Africa.³⁴

Much of the medical work in the hospital at Herri was supervised by doctors sent from Loma Linda University in the United States. Doctors were changed frequently and, at times, Mary Ford worked alone. At one time, when no doctor was available, she was called to attend to forty-six victims of a bus accident. With the assistance of a government Health Assistant she set limbs, sutured cuts, and performed surgery on a person with head injuries. Besides her work at the hospital, she taught a Bible class each week, in the villages around Herri. One of the villages was twenty miles away. She raised five churches through these activities, paid for by

the gifts of friends at home, and built by local helpers. Much of the money was raised during visits to the churches of several denominations in the Pontypridd area. Her example as a nurse and emissary of the Gospel, led others to offer themselves for missionary work in Africa.³⁵

On returning from mission service in 1965, Mary Ford joined in fellowship with the SDA church in Cardiff. She was among the last from Wales to go to Africa. Due to the increased number of nationals able to carry out the services of the denomination, Europeans, except for administrative personnel, were no longer needed. In 1987, Alice Bell, a close friend from Stanborough College days, wrote:

I have frequently said, that of all the young people who went through college at the same time as Mary-myself included-no one has done more for humanity.³⁶

Another who made a considerable contribution to SDA work in Africa was Maurice Boon Musgrave, born in Skewen during the First World War. His father was a minister in the Swansea and Shrewsbury areas of the Welsh Mission. Maurice Musgrave held a number of administrative posts in Africa between 1949 and 1980. He was first called to be a Mission Director in the East Africa Union, but soon found a vocation in which he served the denomination with distinction. At the beginning of 1955, he was asked to become a Mission treasurer in the East African union. An invitation was given to him from the Central African Union to become their Treasurer in 1961, at Burundi. This service was followed in quick succession by other posts; as Union Treasurer at the Southern Union in

Johannesburg and later, Zambezi Union Treasurer in Bulawayo. From January 1971 to August 1980, he was Auditor, and then Treasurer, of the Trans Africa Division with headquarters at Salisbury, Zimbabwe. From such a high administrative position he was called to be the Treasurer of the South England Conference.³⁷

In the years from 1981 to 1986, M.B.Musgrave was in charge of the Treasury Department of the British Union Conference and also, of the Welsh and Irish Missions. He reorganized the financial structure of the denomination in Britain and was instrumental in saving the Union from bankruptcy. During this period, he aided the work in the Welsh Mission by generously supporting the work of the Executive Committee. It was perhaps fitting that at the end of a very distinguished career he was able to help the land of his birth.³⁸

Another man born in the territory of the Welsh Mission, who gave distinguished service to the denomination, was Arthur John Woodfield. Son of one of the converts of Pastor David Morrison at Hereford, Woodfield, a ministerial graduate in 1939, became an outstanding teacher. He taught English, and subsequently became Headmaster of the denomination's Secondary School at Watford. He served in the school at Watford from 1940 to 1954. He was then asked to teach English to the ministerial students at Newbold College. Because so many of the students came from overseas, this must have been a challenge. However, he eventually became the Head

of the English Department at the College. Successive classes of students were indebted to his tuition in the years between 1954 and his retirement in 1984. Much of A.J.Woodfield's own education was through the External Department of London University. He successfully passed the BA examinations, adding the MA and PhD degrees later, at King's College. Like so many, Woodfield took an unusual route so that he could contribute to the work of the denomination.³⁹

An unusual route to satisfy his life ambition was the experience of Dr. Edwin G. Essery who was born in Newport, Mon.(Gwent) 9 May 1896. Essery became a Seventh-day Adventist in Newport in his youth. With other SDA conscientious objectors, he went through harrowing experiences during the First World War. After the war he attended Stanborough College and graduated from the ministerial course in 1923. His desire to take part in Missionary work abroad led Essery to accept a call from the Arabic Union, to work in Egypt. After twelve years in Egypt, he was granted leave of absence to study at University College Hospital, London, graduating with honours in medicine.⁴⁰ He returned to the Middle East in 1939, and worked as a medical missionary in Baghdad and Palestine. In 1947, he returned to England to act as Medical Director of the Stanborough Hydro and Nursing Home in Watford, but had to retire through ill health in 1951. In his 'retirement' he served the church in various hospitals located in Nigeria; the Masanga Leprosarium in Sierra Leone; Ghana; and in his

eightieth year, in Singapore. It was said of Dr.Essery, that as a minister,'he was gifted with unusual eloquence and insight into the Scriptures, and as a doctor he displayed a wide intellectual grasp of many aspects of the healing arts'.⁴¹ Essery was one of many who left the Welsh Mission for the Missionary Training College at Watford and then went to promote the work of the denomination in other countries.

For decades Wales had exported teachers to other parts of the United Kingdom, and Idris Owen was no exception. Born into a Mountain Ash family who became SDAs in the first decade of the century, Owen left Wales to continue his education in Watford. Soon after completing a course at Stanborough College in 1920, he was invited to the SDA College at Collonges-sous-Saleve in France. He established a department of Music at Collonges and taught there for twenty years. He returned to teach at Watford during the years of the Second World War and then went as a teacher to New Zealand when the war was over. He taught at an Adventist school there, for a further eighteen years but on retirement he returned to Britain. His work was a further contribution to the denomination in other parts of the world,⁴² as was that of J.M.Huzzey, a grandson of one of the first converts to the denomination at Swansea.

After graduating from Newbold College Huzzey received his pastoral training in Wales, between 1962 and 1969, at Pontypool and Aberdare. He was elected to be Youth Director of the North England Conference in 1969. In 1974 he became

Lay Activities and Youth Director of the South England Conference. Huzzey became the Director of the Youth work in the British Isles in 1978 and after only three years, he was called to the Northern European Division, first as Youth Director, and later as a Field Secretary of the newly created Trans European Division. As Youth leader his work took him to many parts of Scandinavia, to Poland, Southern Europe, and also parts of Africa. Known as a good administrator, he was at ease with youth of all ages.⁴³

Personnel from the Welsh Mission have made a significant contribution to the world mission of the Church. In return, Wales has benefited from the services of many Superintendents or Presidents who brought with them a wealth of experience from all over the globe.

Welsh Mission Superintendents and Presidents.

Apart from his theological ideas and the controversy they caused, A.F. Ballenger brought a wealth of experience to the Welsh Mission. Ballenger was born in 1861 on a farm near Winslow, Illinois, the son of a Seventh-day Adventist minister. After completing full-time education he taught for four years. He was an able speaker and the conference granted him a licence to preach. He was probably one of the most fluent speakers produced by the denomination and this, together with his writing ability, ensured his swift advancement in the denomination.⁴⁴

From 1890 to 1893, he was the secretary of the National Religious Liberty Association, an organization formed in 1889 by the denomination 'to protect the rights of conscience; to maintain a total separation between religion and the civil government; and by means of the platform and the press to educate the public mind on the relations that should exist between the Church and the State'. In 1893 Ballenger was invited to serve as assistant editor of the American Sentinel, published in New York City. Within a year, he resigned the post because he wanted to concentrate on public evangelism. His abilities as a speaker made him a popular attraction at the camp meetings throughout North America.^{4 5} His rapid rise to prominence in the 1890s, in America, was followed by an equally rapid decline between 1901 and 1905, in Wales.

Towards the end of his Superintendency of the Welsh Mission he began to teach ideas which eventually led to his separation from the denomination. When he returned to the United States in 1905, he began to use his pen to propagate his new ideas, and published several pamphlets. However, it was not until 1914 that he began a regular publication called The Gathering Call. He died in 1921 but his ideas have drawn the attention of several Dissertations.^{4 6} His ideas caused consternation to H.E.Armstrong, the newly elected President of the Welsh Conference in 1908; particularly when the Abertillery Church resigned from the denomination.

H.E.Armstrong was only seventeen years of age when, in 1890, he began work in the church's publishing house. He entered the ministry in 1895, and was ordained in 1898. After a year as Scottish Mission Superintendent, he went to India in 1902. From India he crossed to Sri Lanka(Ceylon), and in 1904, founded the work there among the Tamils. Armstrong became ill and returned to Britain.⁴⁷ He was appointed to the presidency of the Welsh Conference for six years and in 1914 he became President of the North England Conference, also for six years. He saw the gradual growth of the work in Wales up to 1914, and handed over to A.E.Bacon, a well established work.

A characteristic of Bacon's presidency was the continual growth in financial stability within the Welsh Conference. Known as "Father" Bacon, he wielded the 'carrot and the stick'. Bacon was admired for his leadership in the evangelistic thrust of the church in South Wales. When he afterwards castigated some for not contributing their tithes to support the cause it resulted in increased offerings.⁴⁸ His departure from Wales, in 1918, brought to an end a good period of governance. An uncertain period of administration followed and the general decline in membership was only arrested through the leadership of W.H.Meredith, and from 1924, that of Oscar Milton Dorland.

Dorland arrived in Britain from the USA in 1911. After completing his ministerial training at Stanborough Missionary College, he entered Adventist ministerial work in 1915. He

married May Dudley in 1917, and continued working in South England until 1924. From 1924 to 1928, Dorland was Vice-President for Wales, in the South British Conference. A good administrator, he was at home in his adopted land.⁴⁹ In Wales, the increasing poverty of the membership, and the ravages of the 1926 strike, caused him frustration and distress.⁵⁰ For Dorland, the Welsh Conference was a training ground for future leadership in other parts of Britain.

From 1928 to 1933 Dorland was the elected President of the South England Conference. From 1933 to 1939 he served as President of the North England Conference. During the war years, he engaged in pastoral work in the large Bristol district, and became a well known representative for Adventist men of military age, at the tribunals for conscientious objectors. For a period after the war he was again invited to lead the North England Conference, and then just before his retirement, in 1958, he served as President of the Irish Mission.⁵¹ Dorland is remembered as a faithful visitor, friendly counsellor and spiritual guide. His Bible studies led to the conversion of hundreds of men, women, and young people in the British Isles.

When Dorland moved to the South England Conference in 1928, his place as Welsh mission Superintendent was taken by Harry William Lowe. Lowe had been associated with the work of the denomination since 1912. He had suffered with the conscientious objectors sent to France in the First World War. Soon after his return to civilian life he joined the

headquarters staff of the South England Conference.^{5 2} His move to the Sierra Leone Mission, as Superintendent, took place in 1921. From 1925 to 1928 he was the Superintendent of the Portuguese Mission, a post he relinquished to become Welsh Mission Superintendent in 1928. From 1931 to 1936 he held various departmental posts in the British Union, Northern European Division, and South England Conference, before becoming British Union Conference President.

When Lowe finished his term of office in 1946, it was one of the longest on record for a President of the British Union.^{5 3} From August 1946 Lowe began his long association with the Sabbath School Department of the General Conference, in Washington, D.C. The Sabbath School Department of the General Conference compiles weekly study guides for all ages in the denomination and the same lessons are studied throughout the world. More than any other department, it influences the members through regular study of the Bible. Lowe served as an Associate Department Secretary from 1946 to 1959.^{5 4} In that year he became a Field Secretary of the General Conference and succeeded W.E.Read as Chairman of the Committee on Biblical Study and Research(or Biblical Research Committee as it is more commonly known).

The Biblical Research Committee was established to examine unpublished manuscripts of Bible-related issues, referred to it by General Conference Committees.^{5 5} Lowe was Chairman of the Biblical Research Committee for ten years to 1969, although he had officially retired in 1966. In 1968 he

published the book Redeeming Grace: A doctrinal and devotional study of salvation by grace through faith. It was the culmination of many years of writing articles for denominational papers. His articles on the poverty of members in the Welsh Mission, in the early 1930s, influenced the denomination in Britain to respond to the tragedy. This policy was also carried forward by G.D.King, his successor as Welsh Mission Superintendent, who continued to remind the readers of the Missionary Worker of the plight of members.^{5 6}

Before he became Welsh Mission Superintendent, George Donald King had served in many capacities. He graduated from Stanborough College in 1923 and became the Publishing Department Secretary in North England. He answered the call to mission service in West Africa, where he served from 1924 to 1926. His period of mission service in Africa was short, and on his return to Britain, King was an evangelist in Scotland and North England. When King arrived in Wales in 1932, he was horrified at the poverty he saw in some of the Welsh valleys. His response was to direct constant appeals to the members of the denomination in Britain, and supervise the distribution of food and clothing to those in need. At the height of the Depression, King exercised all his persuasive talents to acquire the necessary finance to pay the ministry. It must have been a relief to King when he was called, in 1936, to the British Union Conference, as Publishing Department Secretary.^{5 7}

In 1939 the South England Conference elected King as President, a post he was to hold for the duration of the war. At the end of the war he was promoted to Vice-President of the British Union Conference and served in that position until 1950. From that post he went to the Northern European Division Publishing Department in 1951, as Secretary. From 1956, to his retirement through illness in 1962, he was the Secretary of the Northern European Division. King was an example of those men sent to Wales by the denomination for their 'basic training' in administration. His talents undoubtedly lay in administration and few rise to Division level in the Seventh-day Adventist denomination without considerable ability in this area.⁵⁸ In contrast to King, a man of all-round ability became the Superintendent of the Welsh mission in 1936, his name was S. George Hyde.

Born in London in 1894, into a well known Adventist family, Hyde's outstanding career stretched over fifty years. Throughout the whole of this time he was an able administrator, minister, and zealous evangelist. Though evangelism was his first love, he served the Church as Bible teacher at Stanborough College, from 1923 to 1924, and as the President of the Welsh Mission, from 1936 to 1946.⁵⁹

Much has been said above about the leadership of Hyde, in the Welsh Mission and after 1946 he returned to distinguish himself in evangelism. At Ipswich, where he worked from 1951, he found his greatest fulfilment as an evangelist; there a small church of around twenty members

increased to well over one hundred. The churches grew significantly wherever he ministered, whether in Hove, Oxford, Guildford or Northern Ireland. Even in retirement, he kept regular preaching appointments and conducted his last service just two months before his death in 1980.⁶⁰ Hyde was an accomplished person in all departments of the Christian ministry, but even he was not as versatile as John Maxwell Howard who came to Wales in 1946.

The family of J.M.Howard became Seventh-day Adventists in Bath in the 1890s through the preaching of J.S.Washburn. John Howard who was born in 1899 was brought up and educated in Bath. At the age of fourteen years he was baptized, and soon after, became an apprentice in the composing room of the Stanborough Press. In 1917, he was called up to the Non-Combatant Corps of the British Army and soon found himself in prison; first a military prison, then Wormwood Scrubbs and latterly, Dartmoor.⁶¹ On his release from prison he decided to enter the ministry and in 1925 graduated from Stanborough College.

It was in the Youth Department of the church that he was to make an early impression. From 1927 to 1931, he was Youth Director of the North England Conference, during which time he organized the first SDA youth camps to be held in Britain.⁶² Between 1931 and 1939, he worked as an evangelist in East Anglia, raising up churches at Ipswich, Colchester, Southend and Lowestoft, and a company at Clacton. During the second World War, Howard was responsible for the youth and

publishing work of the British Union, and became Adventist Chaplain to the US and Canadian forces stationed in Britain. He also worked, with outstanding success, in the ministry to German prisoners of war.⁶³ So when he became President of the Welsh Mission in 1946, Howard brought a wealth of experience with him.

Howard was President of the Welsh Mission from 1946 to 1954. He did not involve himself in any specific task in the Mission, yet always seemed to appear at the public meetings held by each evangelist. He was a man full of creative ideas and revelled in the euphoria of large, spiritual meetings. After eight eventful years in Wales, he pastored churches in North London and East Anglia. For most of his career, Howard had Home Office accreditation as a prison chaplain and worked in the largest prisons in the country. He either liked to do things on a grand scale, or on a one to one basis. After the war years it was Howard who gave new life to the denomination in Wales and membership began to grow again. His major contributions to the work in Wales was in finding the funds to purchase church buildings, and in giving the membership the sense of belonging to a world-wide spiritual Movement.⁶⁴ His successor, M.C.Murdoch, was to extend the search for suitable places for worship for some of the smaller groups of members.

Much has been said above about Murdoch's early years as a minister in Wales and his departure for Africa.⁶⁵ For nine years he was a Mission Superintendent, at first, in North

West Kenya, and then, for two years, in South West Kenya. He became the Leader of the Johannesburg District in South Africa on 1 January 1945 and remained in that position until his return to Britain in 1953. When he returned to the Welsh Mission in 1954 as President, there were signs of an increase in the number of people joining the church. A man with a remarkably retentive memory, Murdoch was a keen administrator. His presidency of the Mission ended in 1960, but it was not to be the end of his connection with Wales. On his 'retirement' in 1974 he returned, with his Welsh-born wife, to live in North Wales.⁶⁶ Murdoch, like so many of the leaders appointed to the Welsh Mission, came with years of experience in the activities of the church.

The next President of the Welsh Mission, K.A.Elias, had spent over twenty years as a successful evangelist in cities all over Britain. His career began in 1938, when he assisted W.R.A.Madgwick in the Rotherham - Sheffield area. Within a year he was on his own, moving to Stoke-on-Trent. The moves afterwards were frequent, to Wolverhampton, Liverpool, Southport, Bolton, Sheffield and Leicester. In 1957 Elias was called to Belfast as an evangelist and in January 1958 he became the Irish Mission President. From August 1960 to August 1963 he was President of the Welsh Mission and Pastor of the Cardiff Church, as well as engaging in evangelism.⁶⁷ From 1963 he was President of the North England Conference. After five years in that post he became the administrator of Stanborough Press Ltd. Elias was back in the Missions again

in 1971, this time in Scotland. Then from 1975 to his official retirement in 1981, he served as President of the newly created North British Conference. From 1981, K.A.Elias has acted as a part-time Director of the British Union Conference Trust Services.⁶⁸ This work meant that he returned to Wales at regular intervals, to preach, and visit members in their homes. Another person who returned to Wales after former service was Amos H.Cooper, in 1963.

As a young ministerial intern, Cooper had helped D.J.Handysides in a campaign at Cardiff in the early 1950s. He then lived in the Rhondda valley for a short time while conducting a campaign at Trealaw. A similarly successful campaign in North Wales marked Cooper out for promotion in the denomination.

Cooper's return to Cardiff as President of the Welsh Mission coincided with the involvement of SDAs, in the Stop-Smoking campaigns. He became deeply involved in the promotion of the social outreach of the church in and around Cardiff.⁶⁹ At Aberfan, he led the group of ministers and laity at the site of the disaster and supervised the collection of food or drinks from a very generous Wholesale Grocer.⁷⁰ Following his term as President of the Welsh Mission, in 1969 he became President of the Scottish Mission. Cooper decided to emigrate to the United States and pastored two Churches in the Georgia-Cumberland Conference. Later, he received a call to the Crown Colony of Hong Kong. Cooper's work for the denomination in the mission field took place towards the end

of his ministry.⁷¹ Some of the Presidents of the Welsh Mission were active missionaries in Africa prior to their term of office. One such person was P.H.Stearman.

From a very early age, Peter H.Stearman had the desire to become a missionary. He entered the ministry in 1942 and after only three years in the Birmingham, Worcester and Kidderminster District, was called to the Gold Coast Mission(Ghana). Stearman was immediately involved in evangelism and was Treasurer of the Mission Station. This treasury experience was of value to Stearman when he was later appointed Secretary/Treasurer of the Gold Coast Mission. When he returned to Britain in 1953, he became a pastor in some of the long established churches, like Bristol, Southampton, Bournemouth, and the British headquarters Church at Stanborough Park. Prior to his appointment to the Welsh Mission as President, Stearman was pastor of four churches in the Lewisham, Brixton, Bromley and Chatham area of south-east London.⁷²

When Stearman came to Wales in 1969, he resided in Cardiff and from there, regularly visited the members of the Isolated Church all over Wales. He and his wife soon became deeply involved in the social and temperance activities of the Cardiff Church. Beside his duties as executive officer for the Mission, Stearman became pastor of the Cardiff Church. He remained as President until 1976, when he was once again called to pastoral work at Norwich, the church he had left to enter the ministry.⁷³ Like Stearman, the next

president of the Welsh Mission, Ernest Logan, had also served the church in Africa. However, Logan, after ministering for six years in Ireland and North England, went to Africa to work in the European SDA Churches.

From 1955 to 1960 he was minister of the Salisbury Church in the Rhodesia Conference and then, from 1961 to 1966, pastor of the Durban Church in the Oranse-Natal Conference.⁷⁴ A call came in 1966 for Logan to pastor the six-hundred member Church at Stanborough Park, Watford. His administrative ability at the church prepared him for his work as President of the Irish Mission. An appointment he filled from 1973 to 1976 when he was called to the Presidency of the Welsh Mission.

Early in his presidency, Logan saw that the small church at Hereford was in need of pastoral care. It was a church which was over fifty miles from the nearest SDA Church and it was not possible for good pastoral care to be maintained there. Thus it was that Logan became the minister for the Hereford Church.⁷⁵ However, he visited regularly all the churches in the Mission. Because of his fine preaching ability he was often asked to preach at special services in many parts of Britain. He was destined to be the longest serving of all the Welsh Mission presidents. Logan administered the work in Wales with efficiency and tact and he was held in high regard by all those who served under him; probably because of his good judgment and the excellent leadership qualities he possessed.

All the Superintendents or Presidents appointed to lead the Welsh Mission possessed exceptional qualities. From A.F. Ballenger to Ernest Logan, the qualities differed in substance and degree. Some emphasised a particular sphere of activity, like evangelism, or social work, but all of them tried to get the Seventh-day Adventist message across with conviction and dedication.

The Training of Ministers and Bible Workers.

Many of the early leaders in the Welsh Mission were without formal college training. In the first decade of the century the need for workers was so acute that some were called to the work after only a few months tuition at the Missionary Training College. Others needed a great deal of training to bring them to the standard considered necessary for the work of the ministry. Early photographs, taken annually, reveal that some students were at the college for several years. At best they had a basic training in the teaching of Seventh-day Adventist doctrine and the rudiments of pastoral care. For many it was just an introduction to the work into which they were often sent to learn from practical experience. Like so many denominations starting out, little emphasis was placed on education and much was placed on the ability to communicate a particular message. However, the college was providing a four year ministerial course and a three year general missionary course in 1906. Courses were similar when the college moved to Stanborough Park for the

1907-08 school year.⁷⁶ By 1911 a total of 36 former students were engaged in the work in Britain and 20 were serving as missionaries overseas. It was not until the middle of the First World War that closer attention was given to the formal education of the students.⁷⁷

Included in the curriculum from 1915, were courses which led to London University Matriculation and Intermediate Examinations in Science and Arts. Because of the need for missionaries to East Africa, a class in Swahili was added.⁷⁸ Most graduates entered the the work of the denomination as ministers, Bible workers, missionaries or colporteurs. A few, like Miss Living and J.Taylor, became ministers in other denominations.⁷⁹ However, the main purpose of the college was to provide workers for the British Isles and those Mission Fields in Africa which were directly the responsibility of the British Union. Amidst difficulties in 1930, W.G.C.Murdoch was appointed Principal. He held this post, with one short break, until 1946. Those years were eventful years for the college.⁸⁰

In 1931 Newbold Revel an Estate of over 300 acres, was purchased near Rugby and the college was renamed Newbold Missionary College. At first there was a decline in the number of students. This was possibly because the students experienced difficulty in paying their fees at the height of the Depression. Student numbers began to grow again after 1935 through an influx of young people from the continent. When the Second World War began in 1939 there was a drop in

the number of students, from 120 to 100, as continental support declined. In 1941 the Royal Air Force requisitioned the Estate, and the college was forced into temporary accommodation at a former boys' school, Packwood Haugh, Hockley Heath, ten miles south of Birmingham. Following the war, the denomination sold the Newbold Revel Estate and purchased the present site at Binfield, Berkshire, ten miles south of Reading.^{8 1}

The old name of the College was retained and the new Newbold Missionary College began its life in 1946. By the summer of 1948 Seminary extension classes were being held there with personnel from the United States. In 1954 Newbold became the senior college for the Northern Europe-West African Division and included students for the ministry from Europe and Africa as well as some from other parts of the world. Instead of Newbold College producing missionaries for overseas, countries were now sending their own nationals for ministerial training to Britain.^{8 2}

As the standard of education required for entrance into the Seventh-day Adventist ministry reached higher levels, means were sought to supersede the Newbold Diploma in Theology. Through its affiliation with Columbia Union College in the United States in 1956, Newbold was able to award students the B.A. degree. From 1972 a one year postgraduate course in theology began and following further study in summer extension schools, and one term at Andrews University, Berrien Springs, Michigan, the M.A. could be attained. By

1985, most candidates for entrance into the ministry of the Seventh-day Adventist Church were expected to have an M.A. in Religion or Theology or a M.Div. degree. It has been the policy of the denomination, throughout its history, to provide as much further education as possible for all its workers.^{8 3}

Although the cost, both in tuition fees and expenses, are borne by the students throughout their stay at the college, those who are workers in the church are given every support to further their education. Ministers are expected to keep abreast of current trends through attendance at conferences, schools of evangelism and seminars.

1. Much of the early career of Captain Jones may be gleaned from a copy of his Application Form for Examination as a Master Mariner. This was sent by courtesy of the Curator of the National Maritime Museum at Greenwich and is now deposited in Newbold College Archive. Jones' name is included in The Lloyds Captains Register held at the Guildhall Library in the City of London. His Master Mariners Certificate Number was 016177. See Appendix B.

2. Jones sailed in the S.S. Maristow, Flagship of the Maristow Steam Ship Company of Plymouth, under Captain N. Thomas, from Newport to Trinidad in January 1893. It was probably on this voyage that he found the Present Truth magazine. His account of the incident is recorded in M.W., 25 July 1924, pp.18-19. See also Youth August 1957, pp.4-7.

3. A biographical sketch of Jones and his wife was written by A.G. Stewart and serialized monthly in the Youth magazine from August 1957 to April 1958. The Australasian Record also published a weekly series on the life of G.F. Jones from the 22 June 1959 to September 1959.

4. See Robert Dixon in Seventh-day Adventists in the South Pacific chapter entitled "The Pacific Islands", pp.205-207.

5. Eric B. Hare in The Youth's Instructor, "Centenary Special 1844-1944", pp.16-17, 30.

6. A.G. Stewart, Youth, April 1958, p.3.

7. SDAE. p.708., Jones' obituary was published in the Australasian Record 7 October 1940 and in the Review 12

December 1940. For other information or missionary reports by Jones see list of Articles in Bibliography.

8. A.G.Stewart, Obituary, Australasian Record, 7 October 1940.

9. Letter A.G.Daniells to O.A.Olsen, 26 August 1901, R.G.11, LB24 p.24, General Conference Archives. See also D.Beardsell's unpublished manuscript, Newbold College, pp.29-33.

10. N.G.Barham, Walter E.Read and the British Union, in Adventist Heritage(AH), p.17. Barham is Read's grandson.

11. Ibid. also S.Joyce, Report on the Canvassing Work in Wales, M.W., 24 May 1905.

12. N.G.Barham, AH, p.17.

13. N.Rogers, M.W., 14 March 1906, pp.45-46. Ella Eastcott, M.W., 14 October 1908, p.164. M.W., 14 September 1910, p.140.

14. See above pp.91-92.

15. See RH, 17 June 1976, Obituary.

16. N.G.Barham, AH, pp.21-22.

17. Ibid.

18. See above, pp.164-168.

19. Letter H.W.Lowe to D.C.Beardsell, 15 May 1983, Fn. quoted in Beardsell's Newbold College, p.41.

20. Information supplied by Idris Owen in an interview in 1992 at his home near Carmarthen. Owen was brought up in Mountain Ash and knew Nicholls.

21. H.E.Armstrong, M.W., 22 December 1909, pp.203-204.

22. T.A.Phillips, Elder of Ystrad Mynach SDA Church, 1985.

23. Vera Matchell, BAM, 15 September 1967, bp.

24. BAM, 24 October 1969, p.7. See also above pp.128-134.

25. Ibid.

26. See copy of Certificate in Appendix B.

27. Obituary, BAM, 21 February 1975.

28. SDAE, p.610, Obituary, BAM, 24 March 1972, pp.6-7.

29. Ernest Logan, Welsh Mission President, in conversation with the writer in 1987. Logan worked with Hurlow in Africa.

30. See Caerphilly SDA Church Book in custody of Ystrad Mynach SDA Church Clerk.

31. M.C.Murdoch, BAM, 18 November 1949, also S.G.Maxwell in the same issue.

32. S.G.Hyde, BAM, 18 November 1949, Obituary, bp. Interview with Miss Ford at her home in Pontypridd in 1986.

33. Information supplied by Miss Ford in 1986. See F.S.Jackson, BAM, 10 March 1950, pp.6-7.

34. Letters loaned to the writer by Miss Ford's niece, Mrs B.Morley of Leicester and copies made with permission for Newbold College Archive.(Letters contain details of all journeys to and from Africa and were written weekly for fifteen years with additional letters at Birthdays or Christmas).

35. Letter from Mrs Alice Bell to B.P.Phillips, 1987.

36. Ibid. Mrs Bell corresponded regularly with Miss Ford from their college days.

37. Letter from M.B.Musgrave to B.P.Phillips, August 1987.

38. Musgrave held a Church Treasurers Council in Cardiff at

the beginning of 1985 to familiarise local church treasurers with denominational policy on finance.

39. Letter from Dr.A.J.Woodfield to B.P.Phillips, October 1987.

40. J.A.McMillan, Obituary, BAM, 29 February 1980, p.7.

41. Ibid.

42. Letter from I.Owen to B.P.Phillips, 1986 and taped interview at his home near Carmarthen in 1992.

43. Letter from J.M.Huzzey to B.P.Phillips, October 1987.

44. Letter from Mrs E.A.Maudsley to K.A.Elias, 15 March 1962, in which she says that she had not heard anyone who was such a good preacher. When E.W.Farnsworth was quoted in a letter from A.G.Daniells to W.C.White as saying that Ballenger was a 'lame preacher', it must have referred to his failure to preach all the Seventh-day Adventist doctrines. See A.G.Daniells to W.C.White, 16 March 1905, pp.3-4, E.G.W. Research Centre, Newbold College.

45. SDAE, pp.1197-1199 and SDAE, Department of Public Affairs and Religious Liberty, pp.1158-1164, particularly p.1161.

46. R.Adams, The Sanctuary Doctrine: Three approaches in the Seventh-day Adventist Church, Andrews University, 1980. and B.Haloviak, Pioneers, Pantheists, and Progressives: A.F.Ballenger and Divergent Paths to the Sanctuary, General Conference Office of Archives and Statistics, June 1980, are two important discussions of the subject.

47. SDAE, p.82.

48. See Appendix B.

49. SDAE, p.400., J.H.Bayliss, Obituary, 15 January 1965, bp.

50. Ibid.

51. Ibid.

52. Information supplied by Trans European Division Office of the Seventh-day Adventist Church, St. Albans, Hertfordshire, England.

53. The only other British Union President to serve this term of office was E.H.Foster from 1970 to 1981.

54. Lowe served under three Secretaries of the Sabbath School Department of the General Conference; J.A.Stevens, L.L.Moffitt and G.R.Nash. See SDAE, p.1259.

55. SDAE, p.337.

56. See above pp.118-122.

57. J.A.McMillan, Obituary, BAM, 15 April 1966, p.7.

58. Ibid. See also SDAE, pp.737-738.

59. R.H.Surridge, Obituary, BAM, 13 February 1981, p.15.

60. Ibid.

61. Howard refused to work on Saturdays and was Court Marshalled.

62. These were camps on a small scale in North England. It was not until 1932 that the leader of the British Union Youth Department organized the large camp at Clarach Cove near Aberystwyth.

63. D.N.Marshall, Obituary, BAM, 28 May 1982, p.7.

64. For example, Howard applied to the General Conference Headquarters for funds to buy St.Paul's Congregational Church at Cardiff in 1950. See BAM, 2 June 1950, p.2.

65. See above, pp.141-142.
66. Information about M.C.Murdoch was supplied by the Trans European Division Headquarters.
67. Letter from K.A.Elias to B.P.Phillips, August 1987.
68. The British Union Trust Services are responsible for aiding any member to make a will free of charge. For example, between 1981 and 1985 around 700 new will were made by members in Britain through the denomination's solicitor. The Trust also invests money for the members in the activities of the churches, paying an interest on all investments.
69. See above, Chapter 5.
70. Batemans, a supermarket chain with headquarters in Cardiff allowed Cooper to take whatever was needed to provide refreshments for the rescue workers at Aberfan. See BAM, 11 November 1966, p.3.
71. Information from A.H.Cooper's brother, Arthur Cooper of Poole, Dorset, and also from Trans European Division Office, 1992.
72. Letter from P.H.Stearman to B.P.Phillips, September 1987.
73. WMin. 8 April 1974, p.9.
74. Letter from E.Logan to B.P.Phillips, August 1987.
75. From 1983.
76. College Calendar 1905-06, pp.8,9. quoted in D.C.Beardsell, Newbold College, Fn.p.41. SDAE., pp.972-973.
77. Ibid.
78. Ibid.
79. These two graduates married and as the Revs. Living-Taylor held the joint pastorate of a Baptist Chapel in Corporation Road, Newport, Monmouthshire, for many years.
80. SDAE., p.973.
81. D.Porter, ACAB, pp.14,26,29-32.
82. Ibid., p.34.
83. SDAE., p.972, D.Porter,ACAB, p.34.

Chapter 8.

Development of SDA Theology in the Welsh Mission.

One of the characteristics of the evangelists who established the denomination in Wales was their thoroughness in explaining doctrine. It would not be an overstatement to say that they taught a combination of Theology and Church History.¹ While there was no separate development in Seventh-day Adventist Theology in Wales, it is possible to establish the ideas uppermost in the teaching of several evangelists. Although J.S.Washburn did not always agree with some of the developments in SDA theology,² he taught W.H.Meredith the ideas associated with the post 1888 experience of the denomination. After 1888, greater emphasis was placed on the preaching of righteousness by faith. It was a subject with which W.H.Meredith was familiar, and he proclaimed the Evangelical Arminian version of justification by faith.³

Salvation.

It was the influence of former Methodists, like Ellen White, which directed the denomination towards Arminian theology. However, by 1872, the Wesleyan-Arminian concept of sanctification⁴ had been replaced by ideas more closely associated with Calvinism; that following justification, a gradual process of sanctification, through enabling grace, caused a believer to grow towards perfection. This does not

mean that they agreed with the Calvinist system. When Washburn, Meredith and A.F.Bird, spoke on Election and Predestination they denied the Calvinist doctrine of Divine Decrees.⁵ They argued that since the Bible said that believers should make their calling and election sure, the element of choice must be assumed in the process of salvation. Therefore, election to eternal salvation was conditional on a person accepting God's 'plan' or covenant. Thus, those who heard God's universal call and repented of their sins became the elect, and remained so as long as they met the conditions of salvation.(Joshua 24:15, John 3:16.) Among those conditions was the necessity to obey God by keeping His Commandments, because this was the evidence of their justification.⁶

Because of its importance in Seventh-day Adventist thought the evangelists wanted their hearers to have a proper understanding of the relationship between Grace and the Moral Law. The subject was as important to Adventism, as an antidote to antinomianism, as it had been to the Puritans. What Ernest F.Kevan said about the place of the Moral Law of God in Puritan theology, can equally be said of its place in Adventist theology. Both were concerned, not only with the Law's relationship to the saving grace of God, but, with its subsequent regulatory purpose in the life of the believer. Both were agreed on the basic premise, that 'Sin is the transgression of the Law, the death of Christ is the

satisfaction of Law, justification is the verdict of Law, and sanctification is the believer's fulfilment of Law'.⁷

However, the Puritans view of the Law of God met considerable challenge in their day, from antinomians.⁸ Adventist evangelists, cast in a similar mould to their Puritan ancestors, came to develop a similar antipathy to those who suggested that the Ten Commandments were no longer the rule of life for Christians. This antipathy was in evidence in many of their public addresses as they sought to establish the law as a guide to Christian experience.

When W.H.Meredith spoke on the Law at Barry, in 1904, he explained its purpose in seven consecutive services. He gave details of the relationship of Law to Grace, the continuation of the Law as a rule of life for the believer, and as a standard for the Judgment. Meredith argued for the perpetuity of the Law and quoted a number of Confessions of Faith to support his teaching.⁹ His main concern was that he would be able to show the working relationship of Grace and Law in the context of the Covenant. This, mainly, because he wanted to show that an understanding of the Covenant between God and his people was a necessary prerequisite for Biblical interpretation.

Underlying the teaching of SDA evangelists in Wales were basic presuppositions which were important to their understanding of the Bible. H.A.Virkler rightly said that 'a theological understanding of the principles and processes of Biblical interpretation begins with a person's ideas about

the relationship between God and Human beings in history'.¹⁰ So in the teaching of SDA evangelists patterns of continuity, and discontinuity, can be seen. Patterns of discontinuity between the Old and New Testament were the cessation of the sacrificial, ceremonial and theocratic systems of Israel. Patterns of continuity of importance to SDA's are therefore: (a) Covenant relationships; (b) continuation of the People of God; (c) Theodicy; (d) Promise and Fulfilment-Typology and Allusion.

At the heart of Seventh-day Adventist theology is the basic premise of the continuity throughout salvation history of the Covenant relationship between God and His people.¹¹ In Seventh-day Adventist thought, a Covenant of Works was given to Adam in Eden. In the terms of that covenant, he was to have life or death in accordance with what he did. In the Biblical record Adam's disobedience was a sin worthy of death, but because a Covenant of Grace came into force, provision was made for a future rehabilitation of those who disobeyed God. Thereafter, God renewed this covenant with Noah and Abraham. A further renewal of the covenant was made with Israel through Moses on Sinai.¹² This covenant at Sinai was explained in detail at SDA evangelistic services.

Their interpretation of the terms of the Sinaitic Covenant was that God gave Israel the Ten Commandments to show them the standard of obedience required and the Ceremonial Law to illustrate the way in which His plan of salvation worked. Contemporary Adventist literature at the

beginning of the century gave an indication of what was said by evangelists about the covenants. The book Bible Readings indicated that SDAs thought many were confused by the terms First and Second Covenant and also the terms Old and New Covenant. It gave this explanation:

While the covenant at Sinai is called "the first covenant," it was by no means the first covenant that God made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah, and with Adam...What is called the "second covenant" virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal.3:17), and it is only through Christ that there is any value to what is known as the second covenant...it was the second covenant made with the Jewish people. The one from Sinai was the first made with that nation...for the purpose of making the people see the necessity of accepting the gospel.¹³

Because SDA teaching on the covenants did not change throughout the century, evangelists like M.I.Walker were telling their audiences that the Old Covenant represented "The Type, [which] is a shadow or representation; but the Antitype is the real thing. The Old Testament Sanctuary Services, with its priesthood and sacrifices, were a Type which found their fulfilment in Jesus Christ, the Antitype."¹⁴ It was important for evangelists like Walker, as well as the early workers in the Welsh Mission, to clarify the elements of Covenant Theology because it is central to the establishment of SDA doctrine.

Without the foundation of Covenant Theology they could not have perceived a link between the Mosaic Ceremonial Laws and their fulfilment in the death and mediatorial work of

Jesus Christ. It also established the continuity of the "True Israel of God."

Washburn's discourses on Romans 11 were prefaced by his concept of the true nature of Israel. He affirmed that the name Israel, in the true sense, is not limited to any particular nation, but includes all the true followers of God. His argument was that those who belonged to Christ did so because they had faith in the same promises given by God to Abraham. Following the arguments of Paul, in his letter to the Galatians, Washburn pointed out that in the new covenant the sign of the Abrahamic covenant had changed, but not its consequences. Quoting Galatians 6:15-16, Washburn said that while circumcision was no longer a sign of the covenant, a Christian belonged to the Israel of God.¹⁵

In line with the idea that there was a continuance of God's people at the inauguration of the Christian church, Washburn's interpretation of Romans 11 is that the term Israel may be applied to all those who belong to the family of God. In verse twenty-six the statement that "All Israel shall be saved" thereafter means spiritual Israel. His concept of the spiritual nature of the new Israel was further illustrated when he spoke on Romans chapter two and three. He began by asking the question; "Who am I?, Jew, Israelite or Gentile?"¹⁶

His premise was that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and

circumcision is that of the heart, in the spirit and not in the letter."¹⁷ So Washburn and later Bird, affirmed that the status of the Jews had been changed by God. No longer were they a separate theocracy, a chosen race, a people through whom the world was to be converted. Now it was their turn to be aliens to the family of God. Their status could only be changed if they were converted to Christianity or 'grafted in' to the church. So there was now no Jew or Gentile, for all Christians belonged to spiritual Israel. Any thought of the Jews returning to their former theocratic structure was rejected in no uncertain terms. So the return of the Jews had a different meaning to that postulated by dispensationalists. Bird's opinion in 1927 was that the ideas of Zionism would lead to a tragedy because they were similar to the political aspirations of the Jews in the time of Christ. To Seventh-day Adventists, then as now, the return of the Jews signified a return to a covenant relationship with God and not a return to a Zionist homeland in Palestine.¹⁸ The new covenant relationship, then, was God initiating a process of salvation and human beings accepting the conditions, by an act of will.

Free-will, is not only an integral part of Arminian theology, it is to SDA's a necessary ingredient in any explanation of the origin of evil. In their delineation of the problem of sin and evil they propose what they consider to be a satisfactory solution to the subject of theodicy. They therefore propose a solution which is a reasoned

contribution to the 'Free Will Defence' of the actions of God in the face of evil.

Much of their teaching in the area of theodicy is under the umbrella of a theme known within the denomination as 'The Great Controversy'.¹⁹ For by SDA definition, the conflict between Christ and Satan is the central focus in salvation history. From a Biblical viewpoint, they see that sin and evil began in heaven among the highest order of angels who had been given the power of choice. Lucifer, a covering cherub close to the throne of God, rebelled against the government of his Creator. Following this rebellion, Lucifer and those who had also rebelled, were cast out of heaven. Rebellion followed the exercise of free choice by those whom God had created.

At the heart of this rebellion was the claim by Lucifer that he had greater wisdom than God in governing the universe. Lucifer and his followers were unwilling to obey the laws of God. Thus, the conflict between good and evil arose and entered human beings on this planet. These ideas pose certain questions. Why did God allow rebellion to take place? What prevented God from destroying those who rebelled? W.H.Branson proposes these answers:

1. The angels who had remained loyal to God...would never have known but that God had done it because he feared that Lucifer would prove his accusations to be true.
2. God has always made it very plain that He will accept only such service as is prompted by love. He never tries to force the conscience or to coerce His followers. He desires no service that springs merely from sense of fear. If, at the inception of the rebellion, Lucifer and his angels had been destroyed, it would have inspired

fear in the hearts of all God's creatures, and they would have served Him thereafter only because they dared not to do otherwise. they would have been no better than slaves, who render cringing obedience because they fear the lash or the stocks. This would have brought no glory to God, and it would have placed His kingdom upon a most unstable foundation.

3. It was absolutely necessary for the entire universe to have the privilege of seeing the principles of rebellion worked out and its true character revealed in order that all might know the baleful results of transgression.²⁰

This then, is the Seventh-day Adventist answer to why God allowed sin and suffering to invade this planet. An explanation which places the blame for evil and suffering on those who rebelled against God. They believe that the relationship between God and His creation is based on love and trust. A product of the exercise of free-will. It is to SDA's a question of how God administers His Kingdom, and they are of the opinion that it is a satisfactory explanation of the reasons for His acts in Salvation History.

As the denomination believe in the generic unity of the Old and New Testaments they see patterns of interrelationship in Salvation History. In their interpretation of the Bible they note there are typological concepts and allusions in the Old Testament which meet their fulfilment in the New; themes taken up in the New Testament that had a long history in the Old. Such themes, they believe, are correlations of the continuity of God's purpose in history. Therefore, as in the Sanctuary doctrine, symbols meet reality as they pass to their fulfilment. Because of this idea they propose that

individual salvation in the New Testament is a mirror image of that in the Old.

Evangelists in the Welsh Mission taught that the Gospel was to be found in the Old Testament as well as in the New. They reasoned from New Testament texts like Galatians 3:8 and Romans 4:3 that not only the Gospel, but salvation through faith, was available to all in Old Testament times. They pointed out that Habakkuk 2:4 had said, "The just shall live by faith." So justification was by faith and this state could be maintained 'as long as they remained in fellowship with God through Christ'.^{2 1}

It would be easy to misunderstand these evangelists when they said that individuals are 'justified, or made righteous, through faith'.^{2 2} This does not mean that they were made righteous through an infusion of grace but rather that as part of the salvation process their status had changed in the eyes of God. They taught that the righteousness of Christ was imputed to believers who had experienced conversion. For 'in conversion a person changed from one state into another'.^{2 3} This change came when sinners were convicted by the Law of wrong doing and in repenting for their sins, turned towards Jesus Christ for salvation. The experience of conversion was synonymous with the new birth of John 3:3 and without it they would not be able to enter the kingdom of God. But salvation was also grounded in the here and now because it was deliverance from the law of sin, at conversion.

Explaining Adventist thought on the deliverance from the law of sin in conversion, a note in Bible Readings had this to say after quoting Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death":

The "law of sin and death" is man's unrenewed nature, the carnal mind, ever impelling him to sin and transgression. The "law of the Spirit of life in Christ Jesus," which frees us from this law of sin, is the new nature given us in Christ, which leads us to turn away from sin, and to overcome it. The great moral law of God stands as the test of character in both conditions. In the one case it condemns him; in the other it does not.^{2 4}

This statement was an answer to the question: "How did Paul obtain deliverance from the law of sin at conversion?" It reveals Adventist thinking on the much disputed chapter seven and eight of Romans. Most antinomians contend that chapter seven delineates the experience of Christians throughout the ages. Whereas, in Adventist thought, chapter seven describes Paul's experience before conversion, and in chapter eight, his experience after, when 'the righteousness of the law might be fulfilled in [those] who walk not after the flesh, but in the Spirit'.^{2 5} To Adventists and other proponents of Covenant Theology the continuance of a moral obligation to the Ten Commandments is necessary for the process of sanctification.

Meredith's sermons on 'Justification by Faith', 'Righteousness' and 'Sanctification' give an insight into Adventist teaching on these subjects. Meredith used a large

number of texts to support his arguments. His thoughts can be discerned from beginning to end by the way in which he marshals his texts. He first of all establishes the idea that all have sinned, from Romans 5:12, and that the penalty is death, from Romans 6:23. As the 'wages of sin is death' the penalty must be paid. Jesus gave Himself as a ransom (Matt.20:28, 1 Tim.2:6), and by so doing became the propitiation for the sins of the whole world (1 John 2:2). For this reason, he argues, human beings are justified. He defines justification as acquittal. In nature it is a free gift, given by the grace of God (Rom.3:24, Eph.2:8). Given through faith (Rom.5:1-2). He then connects the relationship of Grace to law (Rom.6:14,15) and then law to faith (Rom.3:31). Those justified are not to look to the law for righteousness (Gal.2:17-18) because Righteousness is a divine attribute. It is not acquired by works (Rom.4:1-4,3:20), for it is a gift (Rom.5:17,2 Cor.5:21). Those justified are clothed with 'the robe of righteousness' (Isa.61:10, Luke 15:21-22). Abraham also received righteousness through faith (Rom.4:3, Gal.3:6). Meredith quotes Ellen White who wrote: "The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven."

Sanctification, Meredith asserted, came through following the example of the life of Jesus, the writing of the precepts of the law within (Rom.8:4), and a love for

Christ dwelling within (Eph.3:17-19). Only in this way could individuals become complete Christians (Col.2:10). He gave three reasons why Christians needed to develop, through the process of sanctification. Firstly, they were called to be saints (Rom.1:7). Secondly, Christians are called out to separate themselves from worldliness (2 Cor.6:14-18). Thirdly, they are asked to press forward to a mark (Phil.3:13-14), because it was necessary to 'grow in grace' (2 Peter 3:18). If they believed the word of God they would be sanctified (John 17:17), and then enabled by the Holy Spirit, they would be able to obey God (1 Peter 1:2). According to Meredith, all Christians were called to holiness, 'for without it no man shall see the Lord' (Heb.12:14). He said that the Bible wanted Christians to be partakers of the holiness of God (1 Peter 1:15) and be 'preserved blameless' (1 Thess. 5:23), but that this could only be accomplished by a 'God who works in you' (Phil.2:12-13). There does not seem to be any extreme views on Christian perfection in the works of Meredith. However, the denomination has been plagued by arguments about perfectionism, due mainly to further disputes about the nature of Christ.²⁶

Christology.

One of the most disturbing aspects of the history of the denomination was the semi-Arian beliefs of some of the early

leaders of the denomination. There is however no evidence that W.H.Meredith held Arian views. J.S.Washburn went further and denied that the pioneers were Arians. Washburn's main contention was that the Catholic trinity consisted of Jesus, Mary and Joseph. However, Arian ideas continued to dog SDAs, through the circulation of Uriah Smith's book Thoughts on Daniel and the Revelation in which it was stated that Christ had 'a beginning some time back in eternity'! The scene was set for a church in tension well into the twentieth century. By 1931 the Chalcedonian Trinity was a well established tenet of the denomination but it was not until 1942 that a move was made to remove anti-trinitarian ideas from Smith's commentary on the apocalyptic books.²⁷ However, it was in another disputed area of Christology that the longest running debate was to continue, and that up until the 1950s. It was about the human nature of Christ.

At the root of this thinking was the teaching that Christ took the human nature of Adam after the Fall. So exponents of this idea extended their thinking to the place where they thought it necessary to define more closely the human nature of Jesus. Like Edward Irving in the early nineteenth century they vehemently denied that Jesus was a sinful person even though they stressed the idea that he took the fallen nature of Adam.²⁸

This idea that Jesus took fallen human nature permeated all Seventh-day Adventist discussions on the subject until the publication of the book Questions on Doctrine in 1957. It

was one of the reasons why the book was so controversial.²⁹ Until that time the majority of Seventh-day Adventists knew well the statement by Ellen White in Desire of Ages:

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity.³⁰

However, few balanced this categorical statement, with others Ellen White had written, such as:

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure , sinless human being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity.³¹

Following the discussions with the evangelicals in the 1950s the leaders of the denomination sought to clarify their teaching on the human nature of Christ. Subsequently, there was a consensus throughout the denomination that the emphasis should be changed. Adventists realized that their definition of the humanity of Jesus took them too far away from His divinity. It also gave a wrong impression as to the sinless nature of Jesus and caused those outside the denomination to think that SDAs reckoned Christ was other than perfect. Subsequent events showed that it was indeed a milestone in the progress of the denomination. Barriers were

broken down as those persons of Christian background recognised in Adventism a new expression of orthodox evangelical belief.³² As indicated above, the discussion with Walter Martin and his colleagues caused the denominational leaders much thought, and helped to kill off some 'sacred cows'.

Inherent in some of the ideas about the human nature of Jesus were a number of beliefs and practices which, if taken to an extreme, could divert the faithful into unorthodoxy. One was the type of thinking about perfectionism that expressed itself in a radical form in the 'Holy Flesh' movement.³³ Briefly stated, it was the idea that if the Holy Spirit gave the power, and they practised health reform, they could be as perfect as Jesus. It also produced a type of neonomianism,³⁴ reminiscent of Richard Baxter, as well as a belief that 'if Christ could do it, so can I'. After the 1950s these ideas were only discussed on the fringes of the denomination. From that time the characteristics of sectarianism also declined with less of an emphasis on the apocalyptic teachings of earlier generations of evangelists.

Prophecy and Eschatology.

Contrary to the popular ideas taught towards the end of the last century, Adventists said that the Millennium would be spent in heaven. Most premillennialists and postmillennialists taught a temporal period of one thousand years when there would still be sinners on the earth and

births and deaths still taking place. Much emphasis was placed by the postmillennialists on converting the world for Christ. Indeed the Protestant missionary movements which began in the last century had this idea in mind. On the other hand, most premillennialists saw Christ as coming to set up an earthly Kingdom, under which the Jews would fulfil the prophecies of the Old Testament and, after reinstating the sacrificial system, rule the world from Jerusalem. The difference between the Millerite belief in the premillennial coming of Christ and the Seventh-day Adventist idea is, that Adventists believe that the saints will be in heaven, and the Millerites that the saints would reign on a renewed earth which did not contain sinners. The Millerites rejected the idea of a 'temporal' millenium.³⁵

Soon after the failure of the Millerite predictions in 1844, those who eventually became Seventh-day Adventists began to develop distinctive ideas about the Millennium. At the beginning of the 1850s, controversy flared up between those who believed that the millennium would be spent in heaven, and those who were of the opinion that Christ would come to convert the world with the aid of the Jews. Much discussion on the subject took place in the Review and Herald.³⁶ Seventh-day Adventists believed, and continue to believe, that the premillennial Second Coming brings to an end salvation history on earth. Therefore, they rejected other millennial ideas which gave a second chance of salvation to sinners after the Second Advent. So there are

certain events which occur at the beginning, during and after the millennium.³⁷

Over the years, since the early evangelists in Wales spoke of the Millennium, the teaching hasn't changed, and M.I.Walker has described it in recent years in this manner:

1. The First Resurrection.

- (a) Second Advent: Matthew 24:30.
- (b) The Resurrection of life: The dead in Christ are raised first, 1 Thessalonians 4:6.
- (c) Living saints ascend:
1 Thess.4:17.
- (d) The wicked living are slain: The wicked who are dead do not arise at this time, Rev.20:5.
- (e) Satan is bound to this earth. An angel descends, in John's vision of the Millennium, and Satan is bound, symbolic of the fact that he now is unable to tempt or deceive.

2. The 1,000 year period.

- (a) Wicked all dead.
- (b) Earth is desolate
- (c) All the saints in heaven.

3. The Second Resurrection.

- (a) Wicked are raised to life, Rev.20:5.
- (b) Satan released from his restriction, Rev.20:7-8.
- (c) Saints with Christ and Holy City descend from Heaven, Rev.21:2.
- (d) Wicked, marshalled by Satan surrounds the City and the saints, Rev.20:9.
- (e) Fire destroys the wicked.
- (f) The earth made new, Rev.21:1.³⁸

This description of the events surrounding the Millennium follows a literal interpretation of Revelation, chapters 20 and 21. The whole Millennium scheme dovetails into Seventh-day Adventist teaching on life after death.³⁹

Just over eight years after the end of the First World War, evangelists like Bird exploited the interest of those who were still seeking answers to life after death. He thought it a good opportunity to advertise with such

questions as: "Where are the Dead?" "Is death the gate to endless joy?" "Does the Bible teach Eternal Torment?" "70 People die every minute. Where do they Go?" "The life beyond. Shall we know our loved ones?" All these titles were used to attract the public to hear teaching on conditional immortality.⁴⁰

Adventists call themselves Conditionalists, which means that they reject the common belief in the innate immortality of the soul. Instead, they believe that immortality is bestowed as a gift, to those who believe, at the Second Advent of Christ. Instead of a human being consisting of body, soul, and spirit they believe that the body and spirit together make a living soul. They believe that when God breathes into a body the breath of life, a living soul comes into existence, and when a person dies, the process is reversed. They take the Genesis 2:7, "And the Lord God formed man of the dust of the Ground, and breathed into his nostrils the breath of life; and man became a living soul," and then they point to Job 34:14-15 or Psalm 104:29, where the process is reversed; "Thou takest away their breath, they die, and return to their dust." So the mortal dies eventually to live again in the resurrection of the last days.⁴¹

In the writings of Paul they recognize an explanation for the change from mortality to immortality. He urged the believers at Rome to 'seek immortality', Romans 2:6-7; and reminds Timothy, 2 Timothy 1:10, that 'Jesus Christ...hath brought life and immortality to light through the Gospel'. To

the Corinthians Paul wrote; 'For this perishable nature must put on the imperishable, and this mortal nature must put on immortality'; all this to take place in the last day at the Resurrection, 1 Corinthians 15:52-53. If then immortality has to be sought after, and put on, it is reasonable to argue that immortality is not a present innate possession.

This was the argument used by M.I.Walker in his public evangelism. He suggested that the immortality of the soul idea negated the words of Jesus who offered life to sinners. His argument was that it is illogical to believe God will sustain a sinner's life in an ever burning Hell, in order to make the punishment continual. According to Walker, 'it made a farce of the Gospel' because death was real and the opposite of life. Walker said that too many misunderstood the terminology used in the Bible and confused the the Soul and the Spirit. His definition of Soul was 'living creature or living beings and of Spirit, as it related to human beings, as 'breath'. He quoted James 2:26 in support of his definition of Spirit:"For as the body without the spirit is dead, so faith without works is dead also." He further defined death as the 'inability to live by breathing air'. It was from this base that Walker went on to say that 'once the terminologies are established the subject of the state of the dead follows logically'.

In Walker's discourses on the subject he would state that 'at death human memory and emotions and abilities would come to an end'(Psalm 146:4; Job 14:21; Eccles.9:5-6,10).

'Not even the saints could praise God when they were dead' (Psalm 6:5; 115:17). Neither was there anything happening with the wicked for in the Old Testament it said that 'the wicked is reserved to the day of destruction', and in the New Testament it said that the Lord reserves 'the unjust unto the Day of Judgment to be punished' (Job 21:30; 2 Peter 2:9).⁴²

It was because of this Adventist teaching on the state of the dead that M.I.Walker, A.F.Bird, A.F.Ballenger, W.H.Meredith and J.S.Washburn spoke at great length and with vigour against the teachings of Spiritualism. To them, any supposed contact with the dead, was a contact with the Devil and his fallen angels. Washburn and Bird emphasised that the Adventist doctrine of the state of the dead dealt a blow against the teachings of the Roman Catholic Church, on purgatory and prayers to and for the dead.⁴³

Washburn, as well as other Seventh-day Adventist evangelists, drew pictures of the Catholic Church from their interpretation of Prophecy. In order to do this, they assailed their hearers with Church History. Washburn used Church History to develop arguments against any contrary doctrines to those he acknowledged as truth. Washburn's main bone of contention was that the Catholic Church had changed the moral law to suit its ends, and had specifically changed the day of worship from Saturday to Sunday. Because of this he began his lectures on Early Church History by looking at the beginnings of Sunday observance.⁴⁴

Not being a shallow thinker, Washburn spoke about his investigation into the practices of the Druids and ancient Sun Worship. His investigations eventually led him to a specific study of the Emperor Constantine. Quoting from Gibbon, Washburn reminded his hearers that "The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology." According to Gibbon, "The sun was universally celebrated as the invincible guide and protector of Constantine." Washburn pointed out that long after they called Constantine a Christian, his coins bore the Latin inscription "Sol Invictus" on one side, meaning the unconquerable sun, and on the other side the name of Christ. Constantine's role in the specific religious changes in the empire was the subject of several discourses. He was seeking to prove that Constantine had a part to play, with his Sunday Law, in officially changing the religion of the empire. Washburn said that Constantine not only had a part to play in establishing the 25 December as the official birthday of Jesus but that his attitude to Christian/State unity bolstered the fortunes of the papacy.^{4 5}

Washburn lectured on the source and origin of many of the doctrines of the Roman Catholic Church including the origin of prayer to and for the dead; image worship, and the worship of Mary. He spoke on how the Bishop of Rome became Pope and how later the Church claimed Apostolic succession. He also dealt briefly with the Church Fathers, and said much more about Constantine's interference with Church Councils in

the Fourth century. Being very much a Protestant, Washburn called the Inquisition 'The World's Dark Midnight'. This was followed with lectures on the Waldensians, Wycliffe, and Huss. He then spoke on the work of Luther and other leaders of the Reformation and the part played by the Jesuits in the Counter-Reformation.⁴⁶ He also continued with the origins of most of the main line Protestant denominations in Britain, one suspects, to attract the crowd rather than for the sole purpose of explaining prophecy.

Protestants, and indeed many reformers within the Roman Catholic Church, used Biblical prophecy as a tool of condemnation. Deep seated in their mind was the idea that the apocalyptic books of Daniel and Revelation directly addressed the course of history which the church would take.⁴⁷

In the seven churches of chapters two and three of Revelation, Historicist interpretation equated each church with seven distinctive eras in church history. Adventists equate the seventh church, Laodicea, with the period of church history from 1844 until the second coming of Christ. In Revelation 14 Seventh-day Adventist visualise the people of God who will proclaim the message of the gospel to the ends of the earth just before Jesus returns. These people will attempt to restore to the Christian Faith many of the Biblical doctrines lost sight of throughout the history of the church. Meredith gave a number of addresses at Barry Dock on the three angels of Revelation 14.⁴⁸

Meredith told his hearers that each of the three angels proclaimed a message which symbolised three different phases in the mission of Seventh-day Adventists to the world. He connected the message of the first angel, that 'the hour of God's judgment had come', with the work of Christ in the heavenly Sanctuary. He equated the call to 'worship Him who made heaven and earth', to a restoration of belief in a creator God. Then Meredith postulated that those who kept the seventh-day Sabbath did so to honour the Creator. To him the Sabbath was a memorial of God's seven-day creation. This is a typical Adventist explanation of the First Angel's message that is as relevant to their teaching today as it was at the beginning of the century. However, interpretations of the Second Angel's and Third Angel's messages have changed in emphasis towards the end of this century.⁴⁹

Washburn and Meredith, like most Adventists of their day, followed many Protestants in the Post-Reformation era who referred to the Roman Catholic Church as spiritual Babylon. In SDA thought the church of Rome was a corrupt mother and her daughters were apostate Protestantism. Much of this imagery came from chapter seventeen of Revelation and was applied to the message of the Second Angel of Revelation 14 that stated that Babylon had fallen. So Adventists believed that they had a duty to warn all churches who had departed from biblical truth that they should return to the purity of the Early Church. Much of Adventist thinking came from a belief that the work of the Reformation rescued the

church of Christ to a certain degree, but that the change had not gone far enough. Because of this, God had raised up the denomination to complete the work of reformation.⁵⁰ This was to be done by restoring the whole of the ten commandments as a rule of life for the Christian. This of course specifically meant a return to a reverence for the seventh-day Sabbath.

Adventist evangelists gave an explanation of the messages of the three angels of Revelation 14 in their public services. Indeed, from the early days of the Adventist Movement, evangelists taught that all Protestant denominations would eventually return to the fold of the Roman Catholic Church. Further, they believed that God had raised up the Seventh-day Adventist denomination to give the message of the Third Angel of Revelation 14, which was a call to all true believers to leave their denominations; particularly those denominations who rejected the authority of the Bible and replaced it with the authority of Tradition.⁵¹

Today SDAs teach that the call of the Third Angel will go out during the last great spiritual crisis which will envelop the world just before Jesus comes again. Meanwhile, the denomination is to go on preparing people for the Second Coming. Summing up present day Adventist thinking in this area the book Question on Doctrine had this to say:

We are conscious of the fact that membership in any church is not, in itself, evidence either of fellowship with Christ or of fidelity to the fundamentals of the gospel. As was the case with Israel of old, the Christian church throughout the centuries has been plagued by the presence of a "mixed multitude". And this

is particularly true of these latter times, when many have departed from the faith, as clearly foretold in Bible prophecy (1 Tim.4:1; 2 Tim.4:3-4). We firmly believe that God is calling today for His children to break with everything that is alien to the fundamental, apostolic principles of truth.^{5 2}

Many may object to such an interpretation being given to Revelation 14 as that taught by Seventh-day Adventists, but Adventists believe that it is their *raison d'etre* as a separate denomination.

1. See Appendix I. Samples are given of the subjects of public lectures given by five representative Seventh-day Adventist evangelists: J.S.Washburn(Bath and Cardiff 1891-97), W.H.Meredith(Barry 1904-05), A.F.Bird(Newport 1926-29), G.Emm(Aberdare 1953-54), M.I.Walker(Carmarthen, Port Talbot, Cwmbran, Telford 1976-85). Copies of some of Washburn's lectures were printed in the Bath newspapers. Information on Meredith's discourses can be gleaned from his sermons and articles in Newbold College Archive(Unfortunately not yet catalogued). G.Emm's lectures were published in the Aberdare Leader. Copies of M.I.Walker's lectures can be found in the Newbold College Archive.

2. See Washburn's attack on A.G.Daniells over Adventist's new teaching on the "Daily" entitled An Open Letter to Elder A.G.Daniells and an appeal to the General Conference, E.G.W. Research Centre, Newbold College. According to Washburn's daughter her father was the signatory to this letter, but she stated in a letter to R.H.Adair dated 22 August 1955 that the letter was composed by a group of men who were connected with the SDA Columbia Union Conference.

3. It is clear from the sermons of W.H.Meredith that he was still aware of his Primitive Methodist background and his preaching was evangelical in content.

4. In both the Salvation Army and the Church of the Nazarene the teaching on Entire Sanctification is developed from Wesley's doctrine of Christian Perfection(see W.E.Sangster's, The Path to Perfection). The Salvation Army Handbook of Doctrine explains what is meant by Entire Sanctification: "We believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by

the power of God, be unblamable and unreprouvable before Him." The difference between these ideas on sanctification and those in Seventh-day Adventist thought will be given below.

5. T.Beza and F.Gomarus were, according to C.Bangs, the supralapsarian interpreters of Calvin. See Christianity Today, 10 October 1960 , p.18. Supralapsarianism is the form taken by the Calvinistic doctrine of Predestination. It states that God decreed the election and non-election of individuals before the fall of Adam. Arminius taught that God decreed that individuals would be elected to salvation through a belief in Christ. God predestined the way of salvation and specified the conditions. Arminius rejected the Calvinist doctrine because there was a danger that Christ would become the mere means of carrying out a prior, abstract decree.

6. Meredith's sermon notes on Election or Choosing were as follows: Text 2 Peter 1:10

1. The Bible does teach Election - 1 Peter 1:2, Matt. 24:24
Eph. 1:4-11, Rev. 17:8.
2. The Bible does teach Free Grace - Isa. 45:22, John 3:16,
Rev. 22:17, Rom. 10:13.
3. The Bible teaches Free-will - Deut. 30:19, Prov. 1:29,
Isa. 66:4.
4. The Call is to all - Isa. 45:22, 55:6-7, Luke 5:32.
5. The Call precedes election - Rom. 8:28-30.

God's Purpose.

- a. He calls individuals not nations.
- b. He calls each to a character.
- c. To be conformed to His Son.
- d. To Righteousness.
- e. To a Crown of Life.
- f. To an inheritance.
- g. Kingship and Dominion.

Whom He did foreknow - Them He predestinated.

Note: This lecture is similar to what was said by Washburn at Bath!

7. E.F.Kevan, The Grace of Law, p.21.

8. Ibid. pp.22-23

9. Meredith quoted the Primitive Methodist Catechism, Published by Edwin Dalton, Aldersgate Street, London. n.d., pp.27,30,31., also The Calvinistic Methodist Confession of Faith. Published by D.O'Brien Owen, The Bookroom, Caernarvon, n.d., pp.95-97. He also quoted Spurgeon, Luther and Moody, together with Adam Clarke's commentary on Romans 7:13 to support his teaching on the Moral Law.

10. H.A.Virkler, Hermeneutics: Principles and Processes of Biblical Interpretation, Baker, Grand Rapids, Michigan, 1981.

11. Much of their interpretation of this principle of relationship is similar to that found in the writings of John Calvin and the Puritans. John Calvin, Institutes, Book 2, chapter 10 and 11. See the arguments by Samuel Bolton in The True Bounds of Christian Freedom, Banner of Truth, (Reprint) London, 1964 pp.88-109.

12. E.G.White, Patriarchs and Prophets(PP), pp.363-373., See also Bible Readings For The Home Circle, 1908 edition, pp.312-317.
13. Ibid.
14. See Walker collection Newbold College Library.
15. This was a typical non-dipensationalist view of Israel. Washburn followed the ideas given in Bible Readings. There seems to be ample evidence from the content and the titles of the discourses that both Washburn and Meredith used not only Bible Readings but Uriah Smith's Daniel and the Revelation. Bible Readings(BR) was in the form of a catechism. It was a large book of upwards of 600 pages and comprehensively covered all SDA doctrines and practices. It was a resource book which fitted well the type of lectures and sermons produced by SDA evangelists. It seem from the titles associated with their exposition of Daniel and Revelation that they followed closely Smith's ideas on prophecy.
16. These were typical questions asked for Washburn to answer in favour of his idea that the people of God were now the Church of Christ.
17. Romans 2:28-29.
18. See South Wales Argus, 12 and 19 February 1928, both on front page.
19. The Great Controversy theme is the subject of a five volume set of books written by E.G.White. In chapter 1 of the first volume, Patriarchs and Prophets, there is a chapter on the origin of evil. Much of the subsequent 'Free will Defence' thinking in Adventism is a development of the ideas in this chapter.
20. W.H.Branson, Drama of the Ages,pp.26-27.
21. Several sermons in the Meredith Collection at Newbold College have this theme and also the 1908 Edition of BR, pp.343-345.
22. Meredith's sermons.
23. Ibid. Also Webster's definition of conversion was quoted.
24. BR, p.119.
25. BR, p.118.
26. Taken from sermons in the Meredith Collection.
27. MOD, pp.422-428, describes the events leading up to the revision of Uriah Smith's Daniel and Revelation. Also in the same place are details of a revision of the chapter "A Sinless Life" in Bible Readings.
28. Arnold Dallimore, Edward Irving, particularly chapter 12, pp.79-80. Harry Johnson, The Humanity of the Saviour, pp.151-155. Johnson surveys modern thought on the humanity of Jesus. Discussions about the human nature of Jesus have taken place in the writings of several theological thinkers in the twentieth century. From men like Karl Barth who wrote: "He was not a sinful man. But inwardly and outwardly His situation was that of a sinful man...But there must be no weakening or obscuring of the saving truth that the nature which God assumed in Christ is identical with our nature as we see it in the light of the Fall. If it were otherwise, how could Christ be really like us? What concern could we have

- with Him?" Karl Barth, Church Dogmatics, Vol.1, Part 2, p.152. A similar opinion was expressed in a debate during a meeting of the Faith and Order Committee of the World Council of Churches in 1956 by T.F.Torrance who said that: "We need to take more seriously that the Word of God assumed our sarx, i.e. our fallen humanity(not one immaculately conceived) and so doing hallowed it." T.F.Torrance, Faith and Order Commission Paper, No.23, July 1956.
29. QOD, Appendix B, pp.647-660.
30. E.G.White, Desire of Ages, p.49.
31. E.G.White Research Centre, Newbold College, Letter 8, 1895. Quoted in SDABC, Vol.5,p.1128.
32. For example, N.F.Douty, Another Look at Seventh-day Adventists, Baker, Grand Rapids, 1962 and A.A.Hoekema, The Four Major Cults, Eerdmans, Grand Rapids, 1963.
33. See above pp.74-75.
34. Neonomianism was the idea that God had introduced a version of His law which it is possible for human beings to keep. Thus, the believer was ultimately saved by a combination of Christ's merit and their own law keeping. One of the advocates of this in the Puritan era was Richard Baxter. See E.F.Kevan, The Grace of Law, pp.203-207, for Puritan arguments against the idea.
35. SDAE, pp.886-888.
36. P.G.Damsteegt, FSDAMM, pp.7-14, is a good survey of early Adventist ideas on the Millennium. See also SDAE, pp.886-888.
37. Ibid.
38. Walker Lectures, Newbold College Archive.
39. Ibid.
40. South Wales Argus, 2 January 1927, 13 November 1927, 3 June 1928, 9 December 1928, 17 February 1929. All on FP.
41. See Walker's Lecture, Solving the Mystery of Death, Newbold Archive.
42. Ibid.
43. The Bath Chronicle 8 January 1893, 15 January 1893. The South Wales Echo, 27 March 1897, 5 April 1897.
44. The South Wales Echo, 3 May 1897 to 14 August 1897.
45. E.Robinson, in Keene's Bath Journal, 4 February 1893.
46. E.Robinson, in Keene's Bath Journal, Each week from January to May 1893. Sermons were inserted by E.Robinson each week as an advertisement in this weekly journal. They varied in length from three to fifteen column inches. Most give a detailed account of Washburn's addresses. The discourses on Church history are of particular value because they give much information on Washburn's attitude to some of the doctrines. They also show his rejection of a creed.
47. L.E.Froom, P.F.F. Vol.2, pp.156-157, for Pre-Reformation churchmen who identified the beast, Babylon and harlot of Revelation 17 with the Papacy. Then the leading Reformers who did the same, pp.530-531.
48. The Barry Herald, 3 February 1905, p.2.
49. W.H.Meredith Collection, Newbold College Archive.

50. A SDA explanation is contained in the 1980 edition of Fundamental Beliefs the denomination, in article 12, gives its understanding of Revelation 14: The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness.

51. These would include those who reject the Bible as the Word of God and those who say that only the church has the right to interpret its contents.

52. QOD, p.202.

Chapter 9.

Seventh-day Adventist Governance and Practice.

Seventh-day Adventist Governance.

The Seventh-day Adventist form of church government has the characteristics of several systems, particularly the Congregational and Baptist, with their emphasis on local authority and responsibility; the Presbyterian who elect representatives to a higher authority; and the Methodists who rule through conferences which regulate and assign ministers to the local churches.¹

The basic organizational unit in the SDA denomination is a group of baptised believers united by their common faith with government located in the local congregation. Each local church acts either through its elders, and other officers who constitute the church board, or by vote of the whole congregation in matters such as, the admission, discipline and rejection of members, the maintenance of church services, the care of church properties, and the annual election of church officers.

However, the local congregation appoints a Nominating Committee towards the end of each year to suggest to the congregations the names of members to church office. A list of the names of proposed officers is then presented to the congregation for acceptance on a straight vote. Any objection to any name proposed requires that the whole list is returned to Nominating Committee. The objector is then required to give reasons for objecting to the person named at a further

meeting of the Nominating Committee. The validity of the objection is then established or rejected by the Committee. The resulting proposals are then returned to the congregation for ratification or rejection.

The Adventists have a complex system of local officers and their work is divided into specific activities. Some offices are deemed to be of more importance than others but guidance is given in a book called the Seventh-day Adventist Church Manual. In Britain the Union Conference Session sometimes votes to add amendments to this Manual to cover specific conditions which apply to this country.

In the local church the elder or elders, elected for a term of one year, are considered the most important church officers. They may be elected for additional terms of office but after their initial election they must be ordained to that office by an ordained minister. They are not re-ordained when accepting another term as elder, even if they have moved to another church. In the absence of the pastor, the elder is responsible for the church services, either conducting them or arranging for the services to be conducted by another person. The elder is able to conduct the communion service, conduct a baptism, dedicate a child and officiate at a funeral service in any part of the world, but, only as the law of a country permits, can he or she conduct a wedding ceremony. Elders are considered to be the spiritual leaders of the congregation and in most churches they provide a

continuity of thought and stability when pastors are removed to work in other areas.²

The role of deacon is of lesser importance in the Adventist congregation. Nevertheless, it is the task of the deacons to care for the church property. They help in making the physical arrangements for the communion and baptismal services. At the communion service they assist the pastor or elder by serving the bread and wine to the members. Deacons have a particular charge of relieving the poor and visiting the sick. A deacon is elected to office by the church for a term of one year. A deacon is ordained and need not be re-ordained when re-elected to office provided he has maintained his church membership. If the person elected as a deacon has already been ordained as an elder, that ordination qualifies him to function in this office.³

Deaconesses are not ordained in the SDA denomination, but they are appointed to co-operate with the deacons in caring for the sick and the poor. They prepare the bread for the Lord's Supper and arrange the communion table. They take care of the towels and basins used in the ordinance of feet washing. They assist women baptismal candidates, and take care of the baptismal robes. In many churches deaconesses help at the regular services by welcoming members and visitors. In the larger churches a head deacon and deaconess are appointed.⁴

Each year, a Church Clerk is appointed, who serves as the secretary at all the church business meetings and records

the minutes in a Record Book. It is that person's duty to write church business letters to members or to other churches and keep a record of membership gains, transfers and losses as directed by the church board.⁵

Some of the churches in the Welsh Mission elect a conference treasurer, and a local treasurer, whilst in others the two offices are combined. The conference treasurer sends all tithe, regular mission offerings and all funds for special projects and institutions to headquarters once a month from the local congregation. The local treasurer is responsible for the funds kept aside to pay for the maintenance of the church building and its running costs. With many churches setting a budget at the beginning of the year, it is the task of the local treasurer to collect and apportion funds to the conference treasurer to be sent to the Welsh Mission office. Tithe given by members is always passed through the conference treasurer directly to the headquarters of the denomination and is only used for the salaries of the regular ministry.⁶

Other offices in each church involve important duties. The leader of lay activities whose title has changed over the years from Home Missionary Leader to Lay Activities Leader and is currently known as the Personal Ministries Leader, co-ordinates the distribution of literature or tracts and encourages witnessing by the members. A secretary elected to this department is responsible for ordering all the books, magazines, and witnessing materials used by the church.⁷

Another person is elected as the Sabbath School Superintendent, a task that requires the oversight of the various divisions of the local church into classes, for adults as well as children.⁸ A youth leader cares for the activities in the congregation of young people up to the age of thirty.⁹ These are the most important of the offices in the local church but there are a number of elected personnel who function according to the requirements of individual congregations. For example some churches appoint public relations or press officers. Most churches appoint Ingathering agents for the annual door to door collection for the world-wide missionary work. Some churches elect stewardship sponsors or welfare department leaders.

Each department is expected to function in harmony with the church board. Members of the board by right are the pastor, elder, head deacon and deaconess, the church clerk, the treasurer, personal ministries leader and Sabbath school superintendent together with one non office holder. Matters affecting the local congregation are discussed initially by the church board which has the power to accept individuals into membership or if necessary discipline individuals or remove their names from the church register. The decisions of the church board are brought to the congregation to be voted upon.¹⁰

In Wales and the Border Counties all the churches are bound together into a Mission, the next higher organisational unit. This unit also includes groups, called Companies, which

are too small to be designated a church. The size of a group is not the determinant, rather it is whether there are suitable leaders who are able to fulfil the necessary obligations required of an organized church. All companies, together with the Isolated Church, come directly under the care of the Welsh Mission Executive Committee, which chooses representatives from among them to attend conference sessions. Welsh Mission Conference sessions were held yearly at first and lasted several days. After the Second World War the conferences became biennial and later became triennial.¹¹ Throughout its existence the Welsh Mission has been part of a larger governing body known as the British Union Conference.¹²

For most of the history of Adventism in Britain the Union Conference has been divided up into five administrative units. Namely, the South England Conference, the North England Conference, the Irish Mission, the Scottish Mission and the Welsh Mission. Each is governed by a constitution which can be changed at a conference session by a two-thirds majority. The English Conferences are autonomous but the Missions are only a branch of the Union Conference. So Missions have only a limited amount of power.

Missions can only call and exchange ministers with the permission of the British Union Conference administration. Indeed, the Field Leader and Secretary/Treasurer for Wales is elected at a session of the British Union Conference. At a Welsh Mission conference session the delegates elect an

Executive Committee to join the President and Secretary/Treasurer in administering the work in Wales until the next session.¹⁴

Wales relies heavily on the subsidies received from the British Union Conference. Only for a short period during the First World War was the Mission self supporting. It also has to rely on the officers of the British Union Conference administration who are leaders of the various departments replicated in the local church. Union Conferences in this part of the world are joined to form a Division which has an administration which also replicates the local church officers. In fact a Division is a unit of the General Conference administration which operates in a specified part of the world. Each of the administrative units supports the others in the proclamation of the gospel to the world. Seventh-day Adventists say that they have a representative form of government¹⁴ but what does that mean? Are there flaws in this type of government?

Perhaps, the answer to these questions can come from an observation of the processes of this form of government. It seems that since the General Conference Session of 1901 Seventh-day Adventists have been governed by a system which is closely akin to the American Political System. Indeed, much of the terminology is the same. From the leader of the General Conference administration through to the leader of the Welsh Mission the term President is used. As an Executive President the decisions of the governing committee

are acted upon by him. It is his responsibility to see that the actions and decisions of the Executive Committee are passed on to the organizations or individuals concerned. No other member of the committee can do this.

Each geographical area has its own Constitution and an Executive Committee to administer the work between conferences.¹⁵ True, much can be changed by representatives at conference sessions, but it is the executive which makes most of the decisions about the day to day running of the Welsh Mission!¹⁶ The Seventh-day Adventist system of government, the Executive Committee, makes decisions about the appropriation of available money and the movement of ministers. Some decisions, however, need the approval of the British Union Executive Committee.

One possible improvement to the Adventist system of Government could be the introduction of a court of appeal rather than just an Executive Committee that is the sole arbiter of decisions. Other denominations have developed courts of appeal to regulate irregularities in their congregations and ministry. One suggested model for Seventh-day Adventist church governance is the type of tribunal system developed in the Assemblies of God(AoG). This system allows for twelve elected personnel to sit on a tribunal in rotation. Five actually sit at any one session and one replaced in rotation for the next session. This ensures that every tribunal is of a different composition. The AoG system was developed to give a fair hearing to both minister and

congregation. Seventh-day Adventists may do well to develop a similar system.¹⁷

Most of the time the Adventist system of government is very effective. From the General Conference Officers in the World Headquarters in Washington, D.C., to the Officers of the Welsh Mission, information passes with rapidity through the Officers of the Division and the British Union Conference. The line of command is short. In return, information from the congregations in the Welsh Mission can pass easily to those at the hub of the denomination. This is the reason for the rapid transference of ideas from the North American ethos of the denomination to the Welsh Mission. Such ideas as are found in the Health and Temperance teachings of the denomination.

Health and Temperance.

One part of the Seventh-day Adventist mission to the world is to promote the establishment of health principles among their converts. They believe that Christians should have a concern for their health because a healthy person will render a more effective service to the church and the community. Early Seventh-day Adventist emphasis on health grew out of a reaction to the patent medicines sold by the unscrupulous Medicine Man who travelled the frontier of the United States. As early as 1863 the church began to speak out against the indiscriminate use of some medicines and soon after founded the Battle Creek Sanatorium in the State of Michigan.¹⁸

At the sanatorium Dr.J.H.Kellogg began to practise new principles in the field of preventive medicine. Diet became an important ingredient in his search for a life-style that would prevent some illnesses. He began to experiment with cereals and through an accident in the kitchen invented cornflakes, which he patented in 1894. Soon after he produced a coffee substitute from cereals, milk from soya beans, and a substitute for meat called Nuttose. Dr.Kellogg's brother, W.K., saw the commercial potential of the foods developed at the Battle Creek Sanatorium and began a revolution in the eating habits of thousands. For Adventists it was the beginning of a campaign to introduce the prospect of a healthy life for all.¹⁹

The basis of the SDA emphasis on health sprang originally from concerns outside of the Bible. If there was any reference to the Bible it was to Paul's question to the Corinthian church; "Know ye not that your body is the temple of the Holy Spirit?" However, in 1903 S.N.Haskell pointed out that note should be taken of the Biblical reference to clean and unclean meats. From that time most Adventists, even if they ate meat, abstained from those items defined as unclean in the Levitical laws. However, many are vegetarians and also abstain from drinking tea or coffee.²⁰

Because of their eating habits Seventh-day Adventists have been the subject of a number of scientific experiments in recent years. For example, the University College Hospital at Cardiff is at present running a long term survey on the

kidney function of Seventh-day Adventists. One conclusion from a survey in California was that Adventists live from five to ten years longer than the average citizen, and is 75% to 50% less likely to have some of the major diseases. In particular they are less likely to have lung cancer and coronary heart disease, mainly because of their abstinence from tobacco and alcohol.^{2 1}

By 1960 a five day 'Stop Smoking' plan was developed by Dr. Wayne McFarland, a Seventh-day Adventist physician.^{2 2} This plan was adopted by Seventh-day Adventists in Wales, who have conducted five day clinics since the commencement in Cardiff in 1963.^{2 3} This programme is an extension of the Adventists belief in their accountability to God to refrain from the abuse of their bodies by intemperance. Sanctions are taken against those members who violate these principles by smoking tobacco or drinking alcohol. Whereas Adventists have legislated in their book of rules against what they consider to be these twin social evils, the same cannot be said of issues of sexual conduct and abortion.

Sexual Conduct and Abortion.

Much is said in the writings of E.G.White about family relationships, but little about the subject of contraception or abortion. She was of the opinion that some families accumulated misery by having too many children. She said, "Some of them (the children) exist, and that is about all." Mrs.White went on to say that husband and wife should consider whether God would be glorified or dishonoured by the

children they brought into the world. Her point was that too many children drained the vitality of the family if they were poor and the parents should not bring children into the world to be a burden to others. However, she was, like many Adventists of her time, in favour of abstinence as a method of contraception.²⁴ According to Pearson, a watershed in Adventist thinking on contraception came between 1928 and 1931 with the publication of two books. In Makers of the Home, A.W.Spalding wrote cautiously about contraception. He recommended the rhythm method, and suggested that other methods could be used as a last resort. The other book was the second edition of The Home Physician and a Guide to Health, written by doctors from the SDA Medical School at Loma Linda, California. Contraception was discussed in a chapter entitled 'The Divine Purpose of Sex'. It was conceded by the writer that sexual intimacy was as much an expression of love as it was a means of procreation.²⁵ So contraception was accepted as a method of regulating and establishing a balanced family. These seem to be opinions that members retain to this day and in consequence the denomination has allowed the subject to remain in the area of personal conscience. Contraception and abortion are two areas untouched by legislation in the Seventh-day Adventist denomination.

Adventist discussions on the abortion issue did not surface until the end of the 1960s. Then it seems that the increasing concern over the pronouncements of the Roman

Catholic Church on abortion caused a reaction in many Protestant Churches. For SDA's with their extensive medical facilities in the United States, as well as in other areas of the world, there was a need to clarify their response to the raging debate. One of the Adventist periodicals which gave some indication of the denomination's response was the magazine for the clergy, The Ministry.²⁶

From 1971 there were articles in the magazine on abortion. Early on there were discussions of the guidelines to be followed for therapeutic abortions. Indicative of the thinking of the denomination was the conscience clause which permitted staff in Adventist hospitals to decline any involvement in the abortion process. Indeed, some Adventists were outspoken against the laws passed in various countries, as some of the articles in the Ministry indicated.²⁷ Some said that Adventists should not consider 'convenience abortions' because it entailed the destruction of human life. Others went back to former arguments which said that a burden would be put on society if 'it threatened that which made life human'. So Adventists seem to draw a line. They say that 'if it effects the family unit, abortion is permissible, if it is for selfish reasons, the sanctity of human life demands that abortion should not be countenanced'. Officially, they think it better to leave the whole subject of abortion to individual conscience. This then leaves the woman or her family the right to decide their course of action.

Marriage and Divorce.

Adventist belief that marriage must be an enduring relationship comes from the idea that God created the institution. For this reason they also believe that the only grounds for divorce are those given in the Bible. In the words of the Church Manual:

Though marriage was first performed by God alone, it is recognized that men now live under civil government on this earth. The first fact, therefore, that should be kept in mind is that marriage has both a divine and a civil aspect. The divine aspect is governed by the laws of God, the civil by the laws of the state.²⁸

It is made clear in the manual that even if the state allows greater liberty in the law, it is the remarks of Jesus in the Sermon on the Mount which should take precedence. With this in mind divorce is only permitted for adultery. An innocent spouse is allowed to remarry in the Adventist church but a guilty spouse who remarries is disfellowshipped.²⁹ At the present time the denomination has a committee on ethics discussing the Biblical teaching on divorce. However, in the history of the denomination in the Welsh Mission, as far as is known, there have been fewer than five divorces among members. Probably the reason for this is that most Adventists marry Adventists or other Christians. Marriage is considered by SDA's to be the foundation of society. They therefore look for a partner who is of the same faith, because they believe that religious differences in the home often lead to unhappiness, confusion and perplexity.

Sometimes marriages with other Christians seem to have a certain amount of success. This could be detected in the membership survey when some noted that either their Father or Mother were Adventists but their spouse was of another denomination. However, SDA's suggest that the ideal family is one where both parents are 'in the truth'. Their proposition is probably right for such a deep-seated belief system. Even so, families in the Welsh Mission probably have similar problems as those found anywhere in the world; perhaps, not in the area of divorce, but most certainly in the parent/child relationship. From family relationships we now pass to another where the denomination sees the need for separation.

Relationship between Church and State.

The SDA denomination has always been a staunch advocate of the separation of Church and State. On the one hand, civil government is ordained of God(Romans 13:1-4); therefore whoever wields civil authority, whether pagan, Jew, Moslem or Communist, is ordained by God. The civil government's legitimate concern is in temporal affairs. On the other hand, the Church was given spiritual authority by Christ who emphasised that the authority of the Church was distinct and separate from the temporal power(Matt.18:17,18; John 18:36). It is SDA belief that the aims of the Church and State are, therefore, best achieved when neither is subservient to the other and neither encroaches on the area that rightly belongs to the other.³⁰ As far back as 1889 four resolutions were

incorporated in the Principles of the National Religious Liberty Association, organized that year in Battle Creek, Michigan. The four resolutions were:

We believe in supporting the civil government and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honourable means to prevent religious legislation by the civil government, that we and our fellow citizens may enjoy the inestimable blessing of both civil and religious liberty.³¹

Fifty years later the 1948 Autumn Council of the General Conference of Seventh-day Adventists, issued the following statement on the relationship between Church and State:

We believe in civil government, as divinely ordained to protect men in the enjoyment of their natural rights, and to rule in civil things and that in this realm it is entitled to the respectful and willing obedience of all.

We believe that all legislation which unites church and state is subservient of human rights, potentially persecuting in character, and opposed to the best interests of the church and of the state; and therefore, that it is not in the province of human government to enact such legislation.³²

Because of their ideas concerning religious liberty and the separation of church and state SDA's have developed a policy of non-interference in politics. However, they counsel their members to vote for those individuals who they consider fit for office in civil governments. The denomination's political neutrality has aided the progress of the church in many parts of the world. So it is only in time of war that Adventists come into conflict with governments.³³

Adventists are generally pacifist in character but many respond to the call to undertake work of national importance when a country is at war. In the United States, for example, many serve in the forces as non-combatants in the Medical Corps. However, in other countries, like Britain, Adventists would not serve in the armed forces because the conscientious rights of the individual are not respected. From the experiences of the First World War, Adventists in Britain reject any call to enter military service. The whole attitude of Adventists to governments in time of war means that they bend as far as possible towards helping their own country without violating their allegiance to God. When it comes to a battle of words they are sometimes less compromising as in their continual warfare against liberal theology.

Liberal Theology and Evolutionary Theory.

The reaction of Seventh-day Adventists to liberal theology did not really start until the beginning of the twentieth century, and then it was dominated by an attack on the evolutionary theory. Before 1902 the denomination was more concerned with proclaiming its prophetic, eschatological message and expanding its fast growing missionary work. In 1902, a Canadian Schoolmaster of Welsh descent, George McCready Price, published his first book called Outlines of Modern Science and Modern Christianity. By the time of his death in 1963, Price had become an outstanding advocate of the literal interpretation of the first chapter of Genesis

and the Flood. He wrote twenty-five books and hundreds of articles on the subject. He taught in several Seventh-day Adventist Colleges and his work has had a profound influence on many of the recent developments of Creationism in American Fundamentalist churches.³³ Bernard Ramm said of him, "He became Fundamentalism's leading apologist in the domain of geology...the influence of Price is staggering."³⁴ Following the teachings of Price, the SDA denomination rejected both mechanistic and theistic evolution.

Since their origin Adventists thought of a literal creation in one week as supporting their doctrine of the Sabbath. However, they were not always unanimous in their belief that the matter from which the earth is composed came into being on the first day of that week. One of their major objections to evolution is that it cannot be a scientific principle because it is untestable, unobservable, and contrary to experience. This of course can be said of the idea of Special Creation. It is because they look on both propositions as acts of faith, they believe that the Biblical facts are more tenable.³⁵

Seventh-day Adventist objections to evolution also include the improbability of spontaneous generation and the harmful effects on hereditary of such changes as mutations or chromosomal aberrations, as well as the limits of hybridization. Other arguments put forward by Adventists point to the millions of missing links in the fossil record and the presence of complex organisms, even in the strata

classified 'old' by geologists. According to the SDAE they 'see the evidence of purpose and design in nature, of features that exhibit a degree of complexity far beyond humanity's ability to comprehend', and faced with the evidence they prefer to believe that it is more reasonable to postulate a Creator than to believe that the laws of nature were constructed by pure chance.³⁶ By their rejection of both evolution and anti-supernaturalism they placed a barrier between themselves and liberal theology.

It is only in recent years that any reference to liberal theology can be found in the denomination's publications. There is today a larger number of ministers and academics in the church who have received some of their higher education outside of the denomination. Inevitably some of the ideas of liberal theology, and indeed, evolution have influenced some. However, Liberal Theology remains one of the major barriers between SDA's and other denominations. In spite of SDA ideas of separation, the World Council of Churches extended the hand of friendship to the denomination in the 1960s.

Present Relationships with Other Denominations.

When the Faith and Order Committee of the World council of Churches investigated the beliefs of Seventh-day Adventists they were surprised to see that they were 'so orthodox'. This meant that there was a recognition of a similarity between the beliefs of Adventists and other Communion known to the Committee. Seventh-day Adventists have to a large extent isolated themselves from mainstream

Christianity, so suspicion about their actual beliefs still causes a great deal of prejudice. It is in the light of this state of affairs that the Committee decided to investigate Adventist Faith and Practice. In their report SDA's were invited to join the World Council of Churches. Although the denomination declined full membership they became associate members.³⁷

Since 1968 the General Conference has been actively represented as observers at the meetings of the World Council of Churches. In Britain SDA's have since that time been observers on the British Council of Churches. After the demise of that organization they still retain an association with its successor and they have also been granted observer status by Cytun: The Churches together in Wales. While there seems to have been a discovery of what Adventists believe and practice on the International level, there is still much prejudice against them in the Welsh Mission territory.³⁸

In recent years a number of Adventist laymen have tried to break down some of the prejudice in Wales by conducting services in the Churches and Chapels of all the major denominations. Again their ministry is accepted because many see that they preach traditional, orthodox Christianity. What relationship they will have in the future with other denominations remains to be seen, but most of the prejudice these days seem only to come from fundamentalist Christian Fellowships or the Evangelical Movement.³⁹

The Three Ordinances: Baptism - Humility - Communion.

Baptism is administered to those who believe in Jesus Christ as their Saviour and who have reached an age of accountability. They affirm that the mode of baptism is by total immersion because it typifies the death, burial and resurrection of Christ, and openly expresses faith in His saving grace; renunciation of sin and the world; and is recognized as a condition of entrance into church membership.⁴⁰

From the formation of the denomination Adventists have practised baptism by immersion, because they believe there is a strong argument for this mode of baptism in Romans chapter six. Indeed, they say that the symbolism of this chapter would have little significance if the apostolic church had practised any other mode of baptism. Since the teaching of Jesus was also Go...teach...baptise or make disciples (Matt.28:19-20), they believe that converts should be fully instructed in the Christian faith. In practice, they teach candidates for baptism their principle articles of faith, and instruct them in the Christian way of life.⁴¹

In the mission fields of the third world where there are problems of literacy, candidates may be asked to remain in baptismal classes for as long as two years, or until such time as they can demonstrate both a theoretical and practical understanding of the Christian faith. Before baptism all candidates for membership in the SDA Church are asked to affirm publicly their belief in the teachings of the Church,

and declare their intention to order their lives in harmony with their beliefs.⁴² The second ordinance is thought of as being a renewal of their baptismal experience.

During the 'Last Supper' Christ taught his disciples a lesson in which he sought to curb their pride and self-seeking. The incident is recorded in the Gospel of John chapter 13. For SDA's the significant words from verse 13 are "You call me teacher and Lord: and you are right, for so I am. If I then, your Lord and teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done." Adventists continue this practice today, prior to the serving of 'The Lord's Supper'.⁴³

The 'Ordinance of Humility', as the ceremony is called, is carried out with dignity in SDA churches. The men and women go into separate rooms where the participants pair off and taking a bowl of water and a towel, they wash each other's feet. Any differences of opinion or friction between members should be put to right, and reconciliation should take place at this time. The whole ordinance is treated with solemnity and looked on as a reaffirmation of their faith in the work of Jesus Christ. The motives of this service may be stated in four ways. It is a memorial of Jesus' life and service. It is an opportunity to perform a personal service for the Lord and Saviour. It is a perpetual reminder that they are one in Christ Jesus. It is an active reminder that they should not put a stumbling block in the way of fellow

Christians. This service is followed by the third ordinance in the SDA church, which is The Lord's Supper.⁴⁴

The Lord's Supper was a symbolic meal instituted on the night of Jesus' betrayal to commemorate His death, (1 Cor.11 v 20.) Participation in the service is felt to be essential to Christian growth and fellowship. Generally, Adventists use this service once each quarter of the year. The minister and/or church elder officiates. A prayer is said over the bread, which is broken and distributed to the congregation by the deacons. A similar procedure is followed before the wine is distributed to the congregation. Only unleavened bread and unfermented wine are used, leaven being considered a symbol of sin, (1 Cor.5: 7-8) and fermented wine, an unworthy representation of the blood of Christ. The bread and wine are seen as symbols of the body and blood of Christ, and as such, remind us of Christ's passion and death. In this communion service Christ meets with His people and the Spirit is present to seal them as His.⁴⁵

Church Finance.

Of all the Christian denominations Seventh-day Adventists appear to be the only communion to base its finances on the individual payment of tithes by its members. Around 70% of the membership in the Welsh Mission pay a tenth of their income into a central fund. However, paying tithe is not a test of membership of the church. The church uses the tithe in a manner that is in line with policy agreed

throughout the denomination. This is stated in the Church Manual:

The tithe is to be held sacred for the work of the ministry and Bible teaching, including the carrying forward of conference administration in the care of the churches and field missionary operations. The tithe is not to be expended upon other lines of work such as church or institutional debt paying or building operations.^{4 6}

As the tithe in Biblical times was used to support the priesthood and the gospel (Numbers 18 : 2; 1 Cor.9:14; 1 Timothy 5: 18,) SDA's believe that it should be used to support the Ministry in its work of propagating the gospel. The tithe is always set apart by Adventists and free-will offerings are made in addition to the tithe.

1. SDA Church Manual abbrev.SDACM(1981), pp.52-55. SDAE., p.300.
2. SDACM.,pp.81-88. SDAE.,pp.299-300.
3. SDACM.,pp.89-94. SDAE.,p.379.
4. SDACM.,pp.94-95. SDAE.,p.379.
5. SDACM.,pp.95-98. SDAE.,p.297.
6. SDACM.,pp.98-104. SDAE.,pp.304-305.
7. SDACM.,pp.139-143, SDAE.,pp.771-777.
8. SDACM.,pp.145-152, SDAE.,pp.1256-1264
9. SDACM.,pp.152-163, SDAE.,pp.1626-1629. Also Chapter 2.
10. SDACM.,pp.129-133. SDAE.,p.292.
11. Constitutional changes of this nature are agreed upon at the Conference Session of the Mission by a two-thirds majority.
12. The first name given to the organization in Wales was "The Gospel Extension Mission of Seventh-day Adventist of Wales". This name was soon dropped, without explanation, but probably because of pressure from above. In 1902 it was the name favoured by A.F. Ballenger and his Advisory Committee.
13. See Appendix G. For Constitutions.
14. According to the SDACM.,p.53. Representative-the form of church government which recognizes that authority in the church rests in the church membership, with executive responsibility delegated to representative bodies and officers for the governing of the church. This form of church

government recognizes also the equality of the ordination of the entire ministry.

15. See Appendix F. For Presidents, Secretary/Treasurers, and Executive Committee.

16. Evidence for this procedure can be seen in Welsh Mission Minutes, British Union Conference Office, Watford, Herts., available from 1955 to 1985. At Local Conference Sessions it is possible to vote on any subject concerned with the operation of the Mission and its finances but six months notice is required for a proposal to change the Constitution.

17. William Kay, Assemblies of God in Britain, PhD, Thesis University of Nottingham, 1989. p.181.

18. D.E.Robinson, The Story of our Health Message, for pictorial details of the Medicine man. see also R.W.Schwarz, Light Bearers to the Remnant, pp.104-117.

19. E.K.Vandevere in Adventism in America, pp.69-70, R.W.Schwarz, John Harvey Kellogg, pp.283-288.

20. R.Graybill, The Development of Adventist Thinking on Clean and Unclean Meats, E.G.White Estate, 1981, p.5.

21. The Ministry, August 1977, p.19.

22. SDAE, pp.463-464.

23. See Chapter 5 above pp.185-188.

24. E.G.White, Testimony to the Church, Vol.2, pp.380-383.

25. M.Pearson, Millennial Dreams and Moral Dilemmas, pp.74-75.

26. The Ministry, March 1971, pp.10-11.

27. The Ministry, June 1971, pp.231-233.

28. Church Manual, p.266-267.

29. Ibid. p.269.

30. SDAE. pp.293-295.

31. SDAE, p.198.

32. SDAE, p.293.

33. H.W.Clarke, Crusader for Creation, p.16.

34. Quoted in H.W.Clarke's, The Battle over Genesis, p.106-107.

35. SDAE, pp.443-444.

36. Ibid., p.444.

37. The Ministry, May 1979.

38. Ibid.

39. For example, Eryl Davies, Truth Under Attack, Evangelical Press, Darlington, 1990, Chapter on Seventh-day Adventism.

40. Church Manual, pp.57-63.

41. Ibid.

42. See SDAE, pp.126-129.

43. Church Manual, pp.120-121. SDAE, pp.470-471.

44. SDAE, pp.183-184.

45. Ibid.

46. Church Manual, pp.203-206, SDAE, pp.1489-1490.

47. Church Manual, pp.204-205.

Chapter 10.

Assessment of a Survey conducted among the Membership and some of the Ministers who have worked in the Welsh Mission.

The intent and purpose of the two surveys was to gather information about the sociological and religious background of Seventh-day Adventists associated with the Welsh Mission. Questions were designed to extract information that could be used to paint a sociological picture of the respondents. Questions such as Place of Birth, Sex, Age, Level of Education, Occupation, and Occupation of Parents? Then questions were asked to determine the religious background of those who became members of the denomination. Reasons were sought for their affiliation with Seventh-day Adventists and opinions solicited for their perception of the beliefs and practices of the denomination. As far as possible questions were designed to gather facts. Several questions were designed to give the respondent a priority choice on doctrines and practices. The questions in a further group were open-ended and called for opinions on the problem of denominational growth in the Welsh Mission.

Survey forms were distributed to the members of each Church and Company in the Mission through the District Pastors. Copies of this Questionnaire were also sent through the post to members of the Isolated Church and a few to past members now living in other parts of Britain. Almost a fifth of the membership, a total of 100, responded. Questionnaires were sent to all ministers in the Mission and as many former

ministers as possible. A good response came from these ministers and there were twenty-five replies. Several former presidents replied and some of these also included additional information.

Membership Survey.

1. Sociological Background.

From the very first answers it could be seen that the group of 100 under consideration consisted of an unusual combination of people. Only 48% were born in Wales and the Border Counties. A further 34% came from other parts of Britain and 18% were born overseas. It is therefore surprising that over 70% of the total became Seventh-day Adventists in the Mission.

Parents of the group came from similar cross-sections of society whether they were in Wales, other parts of Britain or overseas. One significant difference was that those from overseas were from larger families. The class structure of those parents born in the Welsh Mission was 13% Professional and Managerial, 14% artisan and 16% unskilled. At least 9% were miners. In contrast, the parents of most of those who came from abroad were farmers. A similar pattern of class structures emerged from the answers of those born in other parts of Britain. 49% of the group had Seventh-day Adventist parents. Of this percentage 28 said that both parents were

Adventist, 15 had the father only as a Seventh-day Adventist and 6 only the mother. These figures were to be reflected in the educational achievements of the group.

A high degree of commitment to education was seen in the group. For example, those who had graduated from university were 7% of the total, while a further 43% had received a College education. Among those who claimed a College education 13% had attended the denomination's Newbold College. The desire of many Adventist parents to establish their children in the teachings of the church was shown by the fact that they sent them to Newbold College. Often it was a sacrifice for parents and hard work for those who attended the college. The students were expected to provide the finance for tuition, board, and lodging, at the college. However, the desire of 50% of the respondents for further education is probably a high figure when compared with the general population. It may also show that the respondents were the more active of the denomination's members in the Welsh Mission. Although a further 28% indicated that they had received a Secondary education, another 17% acknowledged only an elementary education. There was also a response to this question from students who are now engaged in continuing education. From this educational base members entered the following occupations:

Professional and Management.....	6%.
Medical and Nursing.....	15%
Teaching.....	7%
Computer Programmer.....	2%
Civil Service.....	4%
Secretarial.....	6%
Artisans.....	8%
Labourers.....	3%
Self Employed.....	2%
Housewives.....	22%

Further answers give 4% unemployed, 14% retired and 7% were still students. Some indicated the occupation before retirement, others did not.

From the ages of the members it may be noted that more than 60% are below the age of 60 years. About 65% are women and 35% men. Most were brought up in Christian families; 83% as opposed to 17% who came from no religious background. So the social picture that can be drawn is of a middle-class, highly ambitious constituency, from a strong Christian background.

2. Religious Background.

In 1989, Pastor M.Stickland, Youth Leader of the British Union Conference, also conducted a survey that sought to find out the ages at which people joined the denomination. He found that most were baptized between the ages of 15 and 17 years. His survey was among contemporary youth up to the age of thirty. By comparison the survey in the Welsh Mission came to similar conclusions, but in a longer, historical perspective. Results were similar and it was found that

almost 60% of members joined the denomination before the age of thirty. The percentage could have been higher if a further 15% had responded to the question; "At what age did you become a Seventh-day Adventist?"

Today, the Welsh Mission is composed of those who became members during the following periods since 1910.

From 1910 - 1930.....	3%
From 1931 - 1950.....	14%
From 1951 - 1970.....	35%
From 1971 - 1985.....	31%
Not answered.....	16%

Of those who became Seventh-day Adventists, 43% were previously members of other Christian denominations. It was found that of 28% of those who became members of the Seventh-day Adventist denomination both parents were also members, and of another 21%, one parent was also a member.

When asked where they became Seventh-day Adventists it was found that over 70% had joined the denomination in the Welsh Mission, 20% in other parts of Britain and only 6% abroad. It is evident from the survey that in recent years family and friends have played a major part in developing each individual's interest in the teachings of the denomination. It was through family, 61%, or through friends, 15%, that individuals first came in contact with the denomination. The next highest contact rate was Public evangelism at 14%, and then a long way behind, 6% who had their first contact with the denomination through literature. Only 4% now have their first contact with the denomination through the Voice of Prophecy Bible Correspondence School.

Having made contact with the denomination through these various avenues; what teachings first attracted individuals to the denomination? They indicated that in the following teachings there was something significant to attract their attention:

The Sabbath.....	31%
General teachings of SDAs.....	26%
Conversion.....	14%
Prophecy.....	12%
Second Coming.....	6%
Health.....	3%
Conditional Immortality.....	1%

These figures suggest that many who were brought up in Christian homes saw something in one of these teachings that added to what they already knew. This is strongly brought out when asked the order of importance in which they placed doctrines and practices in the SDA church.

Questions were asked on doctrines and practices at the forefront of Adventist religious thought. In the SDA understanding of the Bible the doctrine of Righteousness by Faith includes the process and experience of salvation, which they believe to be by the grace of God through faith. Teaching on the Second Advent of Christ and the seventh-day Sabbath are an integral part of the denomination's belief system and ethos. Much of their response to their environment and to other denominations is determined by their ideas of prophetic interpretation. Much emphasis has been placed on the necessity of having firm views on the record of a creation as stipulated in the book of Genesis. The doctrine of the Nature of Man deals with human mortality and life

after death. Health Principles, Stewardship and Tithe are part of the practices closely associated with the denomination. Respondents were therefore asked to place these doctrines and practices into what they perceived as their order of importance. Fourteen thought they were equally important.

Table of Importance.

First.....	Righteousness by Faith.....	52%
	Sabbath.....	10%
	Second Coming.....	9%
	Creationism.....	5%
Second.....	Second Coming.....	38%
	Sabbath.....	12%
	Righteousness by Faith.....	9%
	Creationism.....	7%
	Prophecy.....	5%
	Nature of Man.....	5%
Third.....	Sabbath.....	17%
	Second Coming.....	16%
	Prophecy.....	10%
	Righteousness by Faith.....	7%
	Creationism.....	6%
	Nature of Man.....	4%
	Health Principles.....	3%
	Tithe.....	2%
Fourth.....	Prophecy.....	19%
	Sabbath.....	10%
	Creationism.....	9%
	Righteousness by Faith.....	7%
	Nature of Man.....	6%
	Health Principles.....	5%
	Second Coming.....	4%
	Tithe.....	2%
	Stewardship.....	1%

From the table it can be seen that the doctrines in order of overall importance are Righteousness by Faith, the Second Coming, and the Sabbath, in that order. High in the thinking of some of the respondents were the teachings

relating to Creationism and Prophecy. While the table shows a priority of importance given to doctrinal subjects the elements dealing with practices should have, perhaps, been left to another question. It is known that 72% of all Adventists pay tithe and in addition also give a wide range of generous offerings, so there is an indication that they have a concern for the church's teachings on Stewardship. However, the question was one of perceived importance and in this it gave a good idea of priority considerations in the thinking of the members. A similar question concerned the effectiveness of methods of evangelism.

Again the respondents were asked to place a series of suggested components into what they perceived were the order of effectiveness. Answers were only partial but the elements proposed as first in order of effectiveness were noted:

Public Evangelism.....	37%
Personal Evangelism.....	19%
Literature.....	16%
Voice of Prophecy.....	14%
Cottage Meetings.....	12%
All Methods.....	2%

3. Evangelistic Resolution and Handicaps.

"What do you think could be done to expand the membership of the Welsh Mission?"

It was possible from the answers to this question to build up some idea of the member's thinking on evangelism and what they saw as the way to proclaim the teachings of the denomination in the territory. Comments could be divided into

six areas: Public Evangelism; Publicity; Content of preaching; Welsh Culture and Language; Special Meetings; and Distribution of Literature.

Many were in favour of Public Campaigns and the consensus was that they should be on a large scale. It was suggested by some that invitations be given to the best Evangelists in the denomination and names were put forward by others. It was thought appropriate by some to ask for a Youth Evangelist to work alongside the District Pastors in the Mission. It was the opinion of several that the Campaigns should be well advertised.

Some believed that the denomination did not advertise its presence sufficiently and that it was necessary to let people know the location of Adventist places of Worship. It was thought that advertisements on large hoardings would keep the name of the denomination before the people. Free newspapers should carry advertisements that gave the times of services and readers should be encouraged to apply for SDA literature. Although they saw the need for well publicised campaigns some were concerned about the content of the preaching.

A number were of the opinion that Evangelists should preach salvation through Jesus Christ and that the Gospel should be the initial attraction to the meetings. Not only was it proposed that every address should be centred in Jesus Christ but that there should be a desire to call the hearers to repentance! Some were for preaching SDA teachings on

prophecy in the context of the events happening in the world today. A number suggested that some thought should be given to the culture in areas where the Evangelists would operate.

It was evident from several observations that Welsh Culture was often ignored in the attempt to evangelise. Some said that notice should be taken of Welsh Culture as expressed in hymn singing, festivals, and language. One thought that the Welsh Mission should really be considered a mission field. This person went so far as to suggest that Doctors, Nurses and Teachers should be encouraged to learn the Welsh Language and then opt to live in Wales! There were suggestions that ministers would probably be able to communicate the teachings of Seventh-day Adventism through the medium of the Welsh language. Further suggestions indicated that lay persons should encourage their friends and neighbours to special meetings both in the church and in member's homes.

It was noted above that most of those who become Seventh-day Adventists have their first contact with the denomination through relatives or friends. It was proposed that invitations should be given to relatives and friends to meet members of the church for prayer and Bible study. Not only should these invitations be confined to meetings in the home, but to special meetings in the church, designed for those seeking a deeper knowledge of Bible doctrines. Some suggested that meetings should be organized in the community for Senior Citizens and those confined to Nursing Homes. A

very important part of evangelism in the community was thought to be the visiting of people in their homes.

Many thought that pioneering work in some areas of Wales and the Border Counties should begin with group visitation to parts of the territory without a church building. Areas suggested were small towns and villages. It was thought that the laity would need training for these ventures. It was also important that there should be a continuous distribution of free literature. Some suggested that it was imperative that cards with invitations to take the Voice of Prophecy Bible Correspondence Course should be regularly delivered through every door in the Mission. These suggestions seem to say that there is still a missionary intent in the activities of the denomination in the Mission.

"What handicaps are there to the progress of Seventh-day Adventism in the Mission?"

It was clear from all the answers that there was an almost unanimous confidence in the doctrines of the denomination. Surprisingly most agreed that the members themselves were the greatest handicap! Only a few commented on the handicaps that came from outside the denomination.

The language barrier in some areas of the mission was a significant handicap, and so were some of the attitudes to denominationalism among the Welsh. Particularly was this so where people were 'settled in their ways' and would not leave the denomination they had 'grown up in'. It was said by some that public misinformation about Seventh-day Adventists

caused much prejudice and many closed their minds to 'new teachings from America'. One had met some who were so misinformed that they thought 'he was a Jew and not a Christian'. However, most of the answers contained strong self criticism.

This particularly applied to an acknowledgment of spiritual handicaps, disruptive influences, and a lack of fellowship among the churches. A lack of enthusiasm for spiritual things received the attention of persons who accused the church of being in a range of conditions from 'general apathy' to 'the church is dead'. Many thought that their church was in a luke-warm 'Laodicean condition', often exacerbated by the attitudes of those who felt spiritually self-sufficient. One criticism was that some wanted to do things 'their way instead of God's way'. Some of these individuals created dissension and discouragement, especially among the young. This attitude was borne out by others who accused some of being too narrow minded or of taking part in 'petty squabbling over doctrine'. These are strong self-criticisms by the members of the church and shows a measure of demoralization.

Some suggested remedies for the situation that some said had come about through a 'lack of Bible study and prayer meetings'. The need of the church said some was 'a revival and more life'. Some of the respondents strongly stated that the major handicap was the lack of fellowship between Adventist churches and churches of other denominations. "We

are too exclusive," said one, "Others don't get a chance to find out our beliefs." Another said that the major handicap was the lack of fellowship between churches and 'insufficient regular Conventions in the Mission'. All this self-criticism indicates that the membership is anything but happy with itself and that there is obviously a need for self-reappraisal. Perhaps this is one of the reasons why the denomination has not significantly increased its membership in the Mission for over thirty years!

Ministerial and Worker Survey.

Answers given to this survey were guarded, and this was probably because of the design of some of the questions. A primary objective of this survey was to determine the amount of cooperation with other denominations. Therefore, a set of questions on perceived attitudes was included and this was followed up by specific questions on links with other Christians. An important exercise was to determine the training of ministers and workers, the subsequent pattern of their ministry, and the places where they worked. Again, questions were asked to determine their social background.

It was found that of the twenty-five who answered the questionnaires; seven were sons of ministers, two, of literature evangelists, and one whose father worked at the denomination's Press. Two were the sons of Welsh miners and one, of a Welsh farmer. Other occupations of fathers included a Shipping Company director, a Manufacturing Confectioner, an Importer, a Watch Maker, a Precision

Engineer, two Railwaymen, a Civil Servant and a Royal Naval Officer. One Bible Worker was the daughter of a First Officer in the Merchant Marine. Five were born in the Welsh Mission area, three in Scotland, one in Northern Ireland, one in New Zealand, and one in Kenya. All the others were born in England. Wherever they were born they gave similar answers.

One Welsh speaking minister found that people were much more interested in his use of the language than in the message he had to give. One who first came to Wales in the 1930s said:

The people of Wales in the early 30's were very favourable to listening to the Gospel. They would follow Evangelical meetings until hard decisions, particularly on the Sabbath, had to be made. I found very little anti-religious feeling. People were still very Chapel minded.

The writer was Alice Bell, a Bible Worker in Barry in the 1930s. She was of the opinion that the people were religious, conservative, and easily prejudiced; particularly when the reaction was to what was considered 'a new American denomination'. It was further indicated in the answers that most felt there was less prejudice in recent years. However, for most of the period that the ministers could remember there was an apparent indifference to the work of the denomination.

Examples were given by some ministers of active opposition to the denomination's work. In Pontypridd the Anglican Chairman of the YMCA Committee ordered the cessation of Seventh-day Adventist meetings in the building. Ministers

wrote of opposition from Ministerial Fraternals in some places and applications to join them being refused. Probably more opposition came from Pentecostal Churches than from any other denomination. A minister from Northern Ireland thought that opposition came from the 'strong denominational attachments that you find throughout the Celtic fringe areas of the British Isles'. Attitudes were perceived as being just as much of cultural, as of religious origin, though several doctrines came under specific attack.

It was observed by most of the ministers that such doctrines as the Sabbath, the state of the dead, Creationism, and prophetic interpretation, were the main targets of opposition to the church. Several ministers said that some organizations, such as the Brethren and Pentecostals, accused the Adventists of legalism. Some went as far as to accuse the SDAs of making Satan their saviour, saying that they didn't believe in the Holy Spirit, and that Adventist taught that Christ came in 1844. These accusations were based on a misinterpretation and misunderstanding of SDA teaching. In spite of these reactions to the denomination many came to believe the doctrines being taught but did not subsequently make a decision to join the church. Many said that the initial favourable response from the public to Seventh-day Adventist evangelism was often changed to a negative response when the keeping of the seventh day Sabbath was proposed by the evangelist. Therefore many ministers realised that those who listened over a long period of time, and then decided to

join the denomination, made very solid members. So although much hard work was required to sustain public evangelism, the results justified the effort. In view of these observations, did the ministers and workers form any links with other denominations in the territory of the Welsh Mission?

It was evident from the answers to this question that the links with other denominations began in the early 1950s. There is, of course, evidence from the beginning of the century under review that Seventh-day Adventists sought the loan of Baptist Churches for the rite of baptism, but it was not until recent times that they conducted joint services. Neither is there any reference to Adventist ministers speaking in the churches of other denominations. In fact one minister admitted that in the early days of his ministry he had a tendency to promote the exclusiveness of the denomination. In recent years there have been combined services with the Salvation Army in Abercarn, Newport and Shrewsbury. In Cardiff Seventh-day Adventists organized combined services for the West Indian Community at Llandaff Cathedral and in St. David's Hall. Links were also forged by ministers in Cardiff with several denominations through the United Council on Alcohol and Drug Abuse. Several ministers conducted services in churches of most of the denominations in the Territory, including one in a Roman Catholic Church. Still there are even more Adventist laymen and women conducting services in other denominations regularly at the present time. This is in stark contrast to the past when

Adventism generally thought of other denominations as 'aliens to the truth'. D.C.Baildam responding to this question on links with other denominations said:

Possibly one of the factors concerning other denominations was that whilst they did not make contact with us, we did not really make contact with them. Within Adventist-denominational circles we have in the past been neglectful in our approach to other churches and ministers.

Today there are obviously changing attitudes between the denomination and other churches. Most would agree that there was a measure of change and a turning away from a rigid sectarianism by Seventh-day Adventists from about 1950. At that time thinkers throughout the denomination realized that much could be gained from links with other Christians. The desire to forge links with other denominations today is strong because of the belief that in sharing their faith they can also receive benefit from the faith of others.

One of the particular interests of students of missionary expansion today is the crossing of cultural barriers. They seek to find out the way in which the religious ethos of a denomination born in one culture invades, and then establishes itself in another. Sociologists also study religious phenomena to establish the part played in society by groups with new ideas. Indeed, any significant part played by religion in society must inevitably claim the attention of theologians, historians, and sociologists. Each discipline will undoubtedly try to determine the part played by religion in society from one of two points of view.

Firstly, there are those who see religion as a causative factor in the development of society. In effect, the religion develops, or is given, its norms and values from which a social framework emerges. A framework to which society adapts. Secondly, there are those who see the non-religious sectors of society, particularly the political and economic, as producing social norms and values. In this second view, religion is manufactured by society to fulfil various needs. In one sense these views are diametrically opposite, but in another sense, it can be seen that the course of history sometimes changes points of view. As, for example, in the history of Wales throughout the past one hundred years.

Welsh society was dominated by the activity of religious groups when Seventh-day Adventists sought admission to Wales. Adventism, with its American ethos, sought to cross a cultural barrier that was undoubtedly complex in nature. Several centuries of dedication to the language of the Welsh Bible and frequent revivals of religious fervour produced an articulate society that wanted higher rewards for its people. To this society the primarily English speaking emissaries of Adventism wished to introduce different norms, values, and behaviour patterns. How different were the ideas and what similarities were there?

It would seem that there were similarities between Welsh culture and the American ethos of the denomination when they first met. However, this was only on the surface. Although there was a strict Sunday Sabbatarianism among the Welsh,

which had been reinforced by an Act of Parliament designed to prevent the sale of Alcohol, Adventists were not in agreement with the legislation. Adventism, with its American ethos, rejected any legislation made by the state with regard to religion. Even though they were advocates of temperance, the overriding factor was the belief that the state should not legislate on matters of conscience or religion. Religious liberty and freedom of conscience being of more importance than the prohibition of alcohol. This explains the opposition by Adventists to the Sunday Closing Act proposed in the first decade of the century. It was not a wise decision and was a step towards creating prejudice among the other denominations in the Principality.

Just over a decade later further prejudice was created by the Adventist attitude to conscription and participation in the First World War. With the introduction of conscription, prejudice erupted and one only has to read the letters sent to the press by servicemen to understand the emotions aroused by Conscientious Objectors. In the years subsequent to the passing of the Conscription Act in 1916 there was as much ill feeling against Seventh-day Adventists as there was against others who had refused to fight. Prejudice began early and continued to grow throughout the century.

Adventists were subjected to prejudice, isolation and hardship from outside or inside the denomination throughout the interwar era. It was not only the poverty in the Mission

that caused isolation. When young people went to work at the church's institutions in Watford, it was a common practice to deny their Welsh background, fearing that they would be isolated and rejected by fellow Adventists. Others who remained in the Mission were made constantly aware of the depravation, isolation and prejudice that arose through their refusal to be available for work on Saturday. It was the prejudice from other denominations which hurt the most.

Denominational prejudice came in various forms and seems to have developed into a fine art towards the end of the century. Much of the prejudice had its source in rumour, similar to the type that dispersed the first congregation in Pontypridd. Seventh-day Adventists were associated with Mormons, later with Jehovah's Witnesses and often with other non-Christian minorities. Rumour is a powerful weapon, easy to use and often much more effective than a plain refutation. This makes it one of the most destructive weapons in the armoury of the polemicist. It destroys confidence with little effort. Next to this the written critical misrepresentation has often been used against Seventh-day Adventists.

As early as 1907 A.J.Pollock wrote a pamphlet entitled Seventh-day Adventism Briefly Tested by Scripture. It was a distorted, biased, misrepresentation of the teachings of SDAs. He proposed the idea that SDAs believe that Satan has a part in the process of salvation. This theme was taken up again in recent years by Professor A.A.Hoekema in The Four Major Cults. What they both suggest is that because the

denomination teaches that Satan will be punished for the sins he has caused, he has a role in the SDA scheme of salvation. This Adventists strongly deny. A careful analyses of what Pollock and Hoekema wrote about Seventh-day Adventists will show that the basic thrust of their argument is: Adventists do not believe what they say they believe. This is a dangerous presupposition that has led to them making exaggerated claims and distorting the facts. So many Adventists say that they are often faced by prejudiced people who say, "You may believe what you are saying but your denomination does not teach that doctrine."

In conversation with Seventh-day Adventists it was acknowledged by many that they had met what they called 'Instant Prejudice' when they had introduced themselves to other Christians. However, it is mainly from the Fundamentalist wing of Protestantism that a distorted view of Seventh-day Adventism has arisen. Even after the effort put forward by SDAs in the later part of this century to break down prejudice between themselves and other denominations.

From a small beginning in the 1950s SDA's sought to break down prejudice through social action and projecting the reality of their belief system. Studies in the United States on a group of Adventists led to the beginning of the campaign which associated Lung Cancer with smoking. Through their welfare work in Wales, as well as abroad, barriers of prejudice were broken down. Through their involvement in campaigns against alcoholism and drug abuse, several

Adventists in the Welsh Mission became known for their attempt at social improvement. Some also worked to provide clothes and toys for those in need, while others sought to cross denominational barriers and preach in the churches of all persuasions. Far too slowly, the prejudice on both sides declined, but is still strong among some Adventists and many members of other denominations. Generally, Adventists can claim an indirect impact on society through its promotion of healthy eating. This can be noted at its best through the Adventist influence in the Breakfast Food Industry. In these various ways Seventh-day Adventists have survived as a cohesive group in the Welsh Mission.

Any group which has survived for over one hundred years in Wales must have had certain unifying sub-cultural patterns that enabled the membership to function as a group. Some of the questions in the membership survey were directed at the importance attached to the beliefs and practices of the group. Others at the groups perception of its activity. Further question were designed to determine the background of the members and the reasons for their attachment to the group.

Converts attached themselves to the group through what was for some a difficult process. Particularly converts in the early days who often lost their employment if they became Seventh-day Adventists. Later there seems to have been a process of attachment to the sub-culture through the influence of family and friends. This factor appears to have

been significant in the attachment of recent converts to the group. However, there were certain requirements that all prospective members needed to fulfil to be able to join the group.

Among those seeking admission to membership in the denomination it was necessary for them to accept what is supernatural, and eternal. For many it was a change of allegiance and acceptance of the authority of the group. Many had given their allegiance to other religious groups before becoming Adventists. It involved, for some, the changing of deep-seated attitudes and convictions. For others norms once accepted as reasonable behaviour had to be changed. These changes were often different to the often superficial, pragmatic changes human beings take in the fields of occupation, education or politics. Religious change often means giving up former definitions of the supernatural and the eternal. Thus, acceptance into membership of a local SDA church group meant a radical change of allegiance.

Each church group in the denomination has the power to accept individuals into membership or to remove them from the group. Because of this the group examines the candidate for membership to see if the individual accepts the group's religious definitions. What the group wants to know is if there is a change in the person that follows an identifiable pattern. Much of the change had to be learnt.

Converts to Adventism in the survey group would probably learn the values and norms of the group from either relatives

or friends. Others would have learnt their new definitions of doctrines and practices through interaction with a person conducting Bible studies. Important to the group is the practice of explaining definitions to candidates requiring admission to membership.

Seventh-day Adventists stress conformity to the group's standards. They discourage individuals from looking for answers which do not correspond to their definition of "truth." Criteria, either implicit or explicit, known by the group determines whether one is in or out of "The Truth." In this way individuals are joined to or separated from the group.

Criteria to determine the fitness of individuals to join the group are found in the SDA Church Manual. Certain definitions are proposed to individuals before they are accepted into membership. These include a belief in the Trinity; acceptance of the death of Jesus as the atoning sacrifice which enables God to forgive sin; acceptance of the imputed righteousness of Christ for their salvation; a belief in the Bible as God's inspired word and its acceptance as the only rule of life and practice; the perpetuity of the Ten Commandments, particularly the seventh-day Sabbath; a belief in the Second Coming of Jesus; and a belief in the Biblical teaching on spiritual gifts.

Practices required for admission to the group fall into several categories. Like, support of the church organization through personal effort, influence, and the paying of tithe.

Health and temperate living is required through the avoidance of any connection with alcohol, prohibited drugs, and tobacco. Before entrance into the group the rite of Baptism by immersion is required. However, the group accepts the rite of baptism by immersion previously performed in other Christian denominations. While these criteria are given as a guide to those who wish to join the denomination, on the other side, sanctions are applied to those who reject the norms and values of the denomination.

In the area of church discipline there are steps which can be taken if a member has lapsed from the norms and values of the group. Censure may be placed on any member, deemed by the congregation of a local church group, to have behaved in an unacceptable manner. Removal from church office is required but not the ability to attend the services of the church. After the specified period of time the case is re-examined and the member reinstated or disfellowshipped.

When a member is disfellowshipped it means expulsion from the group. Seventh-day Adventists expel members for conduct which does not meet the norms and values of the denomination. Such as, denial of faith in the fundamentals of the Gospel and the cardinal doctrines of the Church, or teaching contrary doctrines. Open violation of the Ten Commandments separates members from the values of the group. Behaviour not in harmony with the group, such as, fraud or misrepresentation in business or disorderly conduct, can withdraw the support of the group. The group distances itself

from the use of alcohol, tobacco and drugs and it expects members to refrain from their use. Another reason for expelling members is for persistent refusal to recognize properly constituted authority in the church and submitting to its discipline. This is particularly the case when divisive, disloyal groups arise in churches.

Disruption to the status quo was always a concern of the denomination. Once having defined the supernatural factors and rigid behavioural patterns for the group, it became very difficult to change. After the patterns of absolute and eternal truths had been defined there was certainly a curtailment in the amount of changes which could take place without significant disruption to the group. For this reason the denomination found itself in crisis on more than one occasion, several of which are recorded in previous chapters; probably, because Seventh-day Adventists place a greater emphasis on group membership than other Protestant denominations.

It was because of the need to explain the continued existence of Seventh-day Adventism in Wales and the Border Counties that it was found necessary to discuss the subject on a national scale and also in the local context. Right at the beginning it was determined that because of a lack of knowledge about Seventh-day Adventists, in this part of the world, it would be more appropriate to evaluate their faith and practice in the territory known as the Welsh Mission. With this in mind it was thought that, instead of a

comparison with other denominations, the study should show how outside influences have affected the history and behaviour of the the denomination.

The difficulty for the writer was in being as objective as possible, with 'warts and all', while existing as a living participant in the activities of the Seventh-day Adventist church. However, there were a number of questions for which answers were sought and the results gave a comprehensive picture of individuals and the group to which they belong.

Members were found to have certain characteristics which bound them together as a group with norms which can be stated briefly as: Bible believing, baptized, Seventh-day Sabbath keeping, tithe paying, mission supporting, Pacifists. They expressed their social consciousness by being temperate and excluding divorce; except for adultery. Group values were founded on the Ten Commandments; the first four relating to their love for God, and the last six, to their love for their fellow human beings. Some other characteristics, such as modesty in dress and an antipathy to jewellery, was in evidence throughout the century. Norms and values overlapped and came together to build up a picture of the groups identity. It was because of that identity that the group survived. Though it has remained numerically small, it will still continue to be an unique participator in the religious life of the Principality and the Border Counties into the next century.

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APPENDIX A.

**MILLERITE SOURCES
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APPENDIX A.

SOME OF THE IMPORTANT SOURCES OF INFORMATION ABOUT THE MILLERITE MOVEMENT FOR SEVENTH-DAY ADVENTIST CHURCH HISTORY.

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The largest collection of original Millerite material is found at Aurora College, Aurora, Illinois. There are also extensive collections at Ellen G. White Estate, Takoma Park, Washington, D.C. and Heritage Room, Andrews University, Berrien Springs, Michigan. In Europe Newbold College, Bracknell, Berks., England, has a branch of Ellen G. White research centre, with some original and some copies of Millerite and early Adventist material.

University Microfilms has published a microfilm collection of rare books and manuscripts on Millerism entitled The Millerites And Early Adventists. 1978. These films include over 1000 titles, Millerite as well as non-Millerite, 110 volumes of periodicals, and over 1000 copies of letters and manuscripts.

APPENDIX B.

EXAMPLES OF RARE DOCUMENTS

CONTENTS:	THE TRIBUNAL ARTICLE BY W.W.ARMSTRONG
	SUNDAY TRADING RESTRICTIONS
	ALFRED BACON'S 1916 REPORT
	GRADUATION CERTIFICATES
	MINISTERIAL CREDENTIALS
	G.F.JONES' APPLICATION FORM FOR MASTER MARINER CERTIFICATE
	HERBERT JOHN HURLOW'S NURSING CERTIFICATE

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of his Prison Experiences under
the Military Service Act.

With foreword by

T. EDMUND HARVEY, M.P.

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No. 102.

THURSDAY, APRIL 4, 1918.

ONE PENNY.

IN A MILITARY PRISON.

Foreword.

At the time of being called to military service the fourteen men who form the subject of this article were studying at the ———— Missionary Training College. ———— In addition to several moral and religious objections to all forms of warfare they advanced their observance of the Bible Sabbath, namely, from sunset on Friday to sunset on Saturday, as an impediment to their participation in any military duties whatever. They were placed in the N.C. Company, which they agreed to on the condition that their scruples regarding the Sabbath should be respected. In less than a week they were drafted to France, and at the several places where they were stationed they were excused all duties during the 24 hours mentioned. After a period of 18 months their Company was removed to a new area, and they were told they would have to work on their Sabbath Day. This they refused to do, and were accordingly sentenced to six months' hard labour by a Field General Court Martial.

The following is their account of a stay of one month in the military prison in the base where they were located:—

Prison Experiences.

On the 23rd November, 1917, we entered the prison, and were taken in charge by one of the warders (a sergeant), whose duty it was to take our personal property from us, and to array us in prison garments. During these preliminaries we are subjected to much abuse and bullying from the sergeant in question, and from several of his fellow N.C.O.'s. In the most offensive and blasphemous language we were told that this particular prison was the worst place in France, that they were able to break men's hearts there, and further, that we should be glad to work seven days a week after a few days with them. We were then interviewed by the Governor, who told us that we should be compelled to work Saturdays, as they were authorised to employ physical means in order to secure their object. On leaving the Governor we were set to work on the parade ground with some other prisoners who were working there. This was at three o'clock on Friday afternoon, one hour before our observance of the Sabbath Day commenced. We had plainly stated that we could not consistently continue work beyond four o'clock. By that time five or six sergeants, each armed with stick and revolver, had collected near the working party. As soon as we ceased work, with one accord these men rushed at us and knocked us down in turn with their fists. As each man rose from the ground this treatment was repeated. We still refused to work, and the attack was renewed with sticks. In several instances we were kicked brutally whilst on the ground. Two of the sergeants became so infuriated that they now drew their revolvers, but were prevented from levelling them by the intervention of several of their fellow N.C.O.'s. In no case was the

slightest resistance offered by us. We were then rushed to the punishment cells, the sticks being freely used on the way, and several sergeants ran in amongst us deliberately tripping us, thus bringing us heavily to the ground on the square. On reaching the cells we were placed in irons—called "figures of eight" on account of their shape—which are made in various sizes to grip the wrists securely one above the other behind the back. In some cases the irons were too small, and caused the most excruciating pain on being screwed up. In this helpless condition we were again punched severely about the face and body, after which we were isolated, each man in a small cell about 7 feet by 4½ feet, having a concrete floor and iron walls. The extreme cold was very trying in this condition.

Up to this point we had been dealt with collectively, but now our experiences were more or less individual. It must be remembered that we were all treated with varying degrees of brutality, although only a few exceptional instances are mentioned here. One of our number was selected by a sergeant as the ringleader. We can attribute this to nothing but the fact that he was the tallest amongst us, for we all ceased work at the stroke of the clock, and the choice of a ringleader seemed a kind of afterthought, nothing being mentioned about it until our entry to the cells. Here is the account which the young man chosen as ringleader gives of his experience in the Punishment cell:—

Personal Statement by ————

In the cell passage the sergeants agreed that I was the ringleader, probably because I was the tallest. The smallest pair of "figure eights" was brought and screwed down upon my wrists. So small was the pair that to get them on my flesh was ripped and cut in several places. The circulation was practically cut off, leaving my hands dead. I was then pushed into a cell, and pinned against the wall by one sergeant whilst the others in a most passionate rage struck me continually about the head and in the stomach. Then one burly N.C.O. lifted me up bodily, and with his knee threw me backwards to the other side. The contact with the iron wall caused the irons to cut more, and sent acute pain to all my nerves. This kind of treatment continued until I dropped to the floor. I was picked up, but collapsed again, whereupon I was kicked several times in the middle of the back. Finally I became unconscious. I had made no opposition by force, or even uttered a word which could have given the slightest offence.

The next morning a staff sergeant and a sergeant visited me, and again violently knocked me about until I fell to the ground winded by a sharp punch. I felt pains and bruises everywhere, my eyes were blackened, and one was completely closed, my jaw seemed locked on one side, and my nerves were out of control. Towards 9 a.m.

Continued on page 4.

(Continued from page 1).

a corporal opened the cell door, and ordered me to work. To my reply, "I cannot," he seized me and threw me against the wall. He repeated the order, and receiving the same reply, drew his revolver, placing the barrel to my forehead, threatening to shoot me if I again objected. He reminded me that "Dead men tell no tales." He meant that his word (stating that his action was necessary in self-defence) would not be disputed. Seeing that I remained quite calm, and did not reply, he put up the revolver and left me with a curse.

About 10 a.m. I was taken out of my cell, and two cement blocks, weighing about 35lbs. each were roped round my neck, one hanging upon my chest, the other upon my back. With my wrists still in irons behind my back I was made to pace the passage at a quick march. At last, from exhaustion, I sank beneath the strain, and remained in a fit about an hour. When I came to, I was placed in the cell again till the afternoon, when the Governor visited me and gave permission for me to have my blankets. At 4 p.m., I was given six ounces of bread—the first food for twenty-four hours. At 3.40, my companions were sent back to their sections, but I was too ill to go, and remained the night and next day in the cell without further medical attention until 12 a.m. The food given for this day was two rations (6 ozs.) of bread. The next morning I was taken before the doctor, and a sergeant in a misleading way stated what had happened. In a casual way the doctor examined me, and gave me "Light Duty," stating that I had palpitation of the heart, and that the occurrence was unfortunate. With this I was promptly dismissed to my section.

Treatment of other Prisoners.

Apart from our own experiences we heard and saw many cases similar to a few we here mention. One poor fellow—an Australian fighting soldier—was continually the sport of the N.C.O.'s, who seemed to delight in venting their feelings upon this perhaps somewhat eccentric individual. When they were off duty at night they would come to the cells and torment him by poking him viciously in the ribs, by forcing his arms (which were in irons) into such positions as absolutely to torture him. His groans and shrieks were terrible to hear, and often they would gag him with a bar of soap wrapped in cloth in order that they might continue their sport without his cries being heard outside the prison.

One man—a little shrivelled physical wreck—was tortured most frightfully because he would not admit himself to be a deserter. He was punished, kicked, and bullied very cruelly. On several occasions the sergeant-major came and interjected much questioning of a bullying nature, with vicious slashes from a steel-lined riding stock he always carried.

In one cell was an old man who was very simple-minded, and who, in addition, had a weak bladder. One bitterly cold day in December, this old fellow was taken, on account of his uncleanness, and forced under a cold spray in the bath house. He was then scrubbed with a stiff yard brush until his flesh was raw in places; on return to his cell he could not speak. The Governor made his daily inspection shortly after, and found the old man in such a terrible state that he was removed from the cells at once, and food had to be given him.

As to the general conditions under which the prisoners live much could be written that would never be believed, and much could not be described in words. We were huddled fourteen men in each tent. Owing to shocking sanitary conditions, and the fact that it is impossible to wash in the two minutes allowed in the wash-house twice daily, the vilest diseases are prevalent. We were sleeping next to men suffering from venereal disease. In the sections where the men sleep there is provided one open bucket

for the use of about sixty men, and latrine paper is almost impossible to obtain; the stench from these buckets is vile.

Each man has several rusty implements to clean in his section after 5 p.m., and for this he is supposed to use a piece of sacking and water. Frequently the water bucket is dry, and the men have to use the urine pail for this purpose. If they did not do this the task would be unfinished, and they would be severely punished next morning. Many of the cases of skin disease must be much aggravated by the blunt and dirty razors and brushes which have to be used by the men in turn.

The combined effect of those conditions is to make the men very quarrelsome even amongst themselves. Fighting, stealing each other's food, etc., being daily occurrences. After two years of this life they leave the prison vowing vengeance on their tormentors, declaring that they will never play the man again. In fact, they, in many cases, are turned out finished criminals, though they have been sent to prison for some trivial thing which might be more appropriately termed a misfortune than a crime. So desperate do men become under these conditions that they will gladly do anything to contract a disease that will necessitate their removal to hospital. Thus, one fellow actually took venereal germs and rubbed them into his eyes, of which eventually he lost the sight.

Many men are covered with bad sores—the result of being unable to wash themselves properly. In wet weather the men's blankets are often wet through on account of the bad condition of the tents.

The ill-treatment which we received, and which is common throughout the prison, appeared to be administered in the first instance, apart from the Governor's authority. He could not, however, have been totally ignorant of subsequent abuses. A chaplain from a neighbouring camp was passing the prison one day, and hearing shrieks from the cells he entered the prison and asked to see us (he knew we were in the prison). He was not permitted to see us, nor was he allowed inside the prison again, in spite of the fact that he held a service there once a week. Not once were we visited by the prison chaplain, nor were we allowed to have Bibles—our own were demanded from us on entering the prison.

We certainly think that the authorities at home cannot be cognisant of the terrible conditions existing in our military prisons in the Field. The men absolutely hate their own country, so embittered does the life make them. It is common to hear men say that they will never fight again for their country. So emaciated and reduced were we by our stay of one month in prison that it was difficult for us at first to recognise several of our comrades.

We should emphasise the fact that throughout our whole experience we remained quite passive. No resistance of any kind was offered at any time.

We have seen the treatment of prisoners from other prisons whilst the men were out in working parties, and know the conditions in each case to be much the same. Indeed, it is the subject of much scandal and bad feeling among the British troops in the bases where the prisons are located.

(Here follow the signatures of 12 men.)

ADVERTISEMENTS.

WANTED—By wife of C.O. in business as newsagent. Help in housework, and act as companion. Someone sympathetic preferred. Wages could be arranged by interview. Mrs. Astor, 5 Kingston Road, Wimbledon, S.W. 19.

WANTED—General domestic help, all in or out. Aged 20-35. Comfortable home. Write Editor, *Tribunal*, 10 York Buildings, Adelphi, W.C. 2.

SHOPS (Sunday Trading Restriction) ACT, 1936

By H. W. LOWE

His Majesty's Stationery Office a few days ago issued for the price of twopence a "Memorandum on the Shops (Sunday Trading Restriction) Act, 1936." This is the document that gives official instructions for the application of the said Act of Parliament through the local government departments. It is full of interesting things, some of them especially applicable to us as a people.

It should be remembered that this Act is one to limit, and not to encourage, Sunday trading. It does not apply to Scotland, nor does it affect the wholesale trade.

On page 2 is this paragraph:

"Special provision is made to enable persons of the Jewish religion to carry on retail trade or business on Sunday up to 2 p.m. provided that they close for the whole of Saturday, and comply with certain other conditions. *These provisions apply also to members of any religious body regularly observing the Jewish Sabbath, e.g., members of the Seventh-Day Adventist Church.*"

On pages 3 and 4 is a list of articles whose sale is wholly exempted from the Sunday closing provisions of the Act, among them intoxicating liquors, meals or refreshments (not including fish and chips), table waters, confectionery, ice-cream, flowers, fruit, vegetables, milk, cream, medicines, tobacco, newspapers, books, postcards, photographs, souvenirs, etc. The sale of most of these things is regulated by some other Act of Parliament.

On page 9 commence "Special Provisions for Persons Observing the Jewish Sabbath," and paragraph 12 reads thus:

"The general effect of these provisions is to permit a person of the Jewish religion, or a member of any religious body regularly observing the Jewish Sabbath (e.g., a member of the Seventh-Day Adventist Church), to keep his shop open until 2 p.m. on Sunday, provided

(a) that he applies for and obtains registration of the shop by the local authority;

(b) that he keeps the shop, and any other shop occupied by him, closed for all purposes during the whole of Saturday, and

(c) that he complies with certain other conditions designed to secure that the privilege of opening on Sunday under these special provisions is limited to persons who have a genuine conscientious objection to trading on the Jewish Sabbath."

Paragraph 13 deals with applications for permission to trade on Sunday until 2 p.m., and should be carefully noted by Adventist shopkeepers desiring to avail themselves of these provisions:

"Application must be made to the local authority in the form prescribed by the Regulations (Form III), and must be accompanied by the prescribed Statutory Declaration."

On page 10 is this sentence, which applies in all cases where the above-mentioned permission to open on Sunday has been obtained:

"A notice must be kept conspicuously posted in the shop stating that it will be closed on Saturday."

Should the local officials have reason to question the bona fides of a person claiming to be of the Jewish religion "or a member of a religious body regularly observing the Jewish Sabbath," etc., "the local authority may refer the case to the appropriate tribunal constituted in accordance with the Regulations."

Then comes this interesting statement:

"In the case of a person professing to be a person of the Jewish religion, the tribunal will consist of persons nominated by the London Committee of Deputies of the British Jews (generally known as the Board of Deputies) and approved by the Secretary of State; and in the case of a person professing to be a member of the Seventh-Day Adventist Church, the tribunal will consist of persons nominated by the British Union Conference of Seventh-Day Adventists, and approved by the Secretary of State.

"If the tribunal, after considering the case, reports to the local authority that the occupier concerned is not a person of the Jewish religion (or a member of the Seventh-Day Adventist Church), or that he does not hold a genuine conscientious objection to trading on the Jewish Sabbath, the local authority will revoke the registration of the shop, and thereupon the registration of all other shops in the same occupation, whether or not they are in that local authority's area will be deemed to be revoked."

Looking over this whole Act and the Memorandum thereon, and bearing in mind the various interviews which have been held between Government officials and Brethren Maxwell, Carey, and the writer, we feel that every promise made to us has been kept in the strictest honour down to the last word. Probably no Act of Parliament and no Government regulation have ever mentioned Seventh-Day Adventists so many times. We were even discussed in this connection at 10 p.m. last Thursday night over the radio and our good people in Switzerland and other countries have called our attention to what they heard!

God has certainly been very gracious to His people and the Home Office and other officials have been amazingly anxious to give every possible facility to us in our desire to live up to our conscientious convictions on the question of the Sabbath.

Wedding Bells

KING-PENNY.—A pretty wedding took place in our Newport church on Sunday, March 28, 1937, in the presence of a large congregation. Miss Phyllis Penny and Mr. Herbert King were the contracting parties. May this new home be another "Bethel," and these new home-makers experience at all times God's fellowship and blessing.

S. GEORGE HYDE.

SUNSET CALENDAR

	Loa'n	Not'm	Car'n	Edin	Belt
May 21st	8.53	9.05	9.06	9.31	9.32
May 28th	9.03	9.16	9.16	9.43	9.44

BRITISH ADVENT MESSENGER

Published fortnightly on Friday for the British Union Conference of Seventh-Day Adventists by The Stanborough Press Ltd., Watford, Herts.

Copy for next issue: May 20th.
Editor: W. L. EMERSON.

2-1551-10 " 6

105 Llanishen Street, Heath,
CARDIFF. January 17th, 1917.

Church or Company.	No. No. Mom. Pay.	Tithe for Quarter.	per capita.	S.S. Offerings.	F.D. Ingath.	Harvest Offerings.	Total Offerings.	per capita.
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Annual Report of the Welsh Conference for 1916.

No. No.		Tithe for		per	S.S.	F.D.	Annual	Other	Total	per
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4.	13	7	20. 19. 1.	28/10 $\frac{1}{2}$.	3. 5. 6.		1. 9. 0.	5. 0.	4. 19. 6.	6/10
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11.	40	35	175. 3. 11.	84/5.	17. 12. 11.	3. 4. 11.	11. 12. 6.	13. 8. 0.	45. 18. 4.	22/1 $\frac{1}{2}$
12.	17	17	97. 2. 1.	88/3 $\frac{1}{4}$.	6. 17. 9.	5. 0. 0.	1. 6. 0.	17. 0.	14. 0. 9.	12/9
13.	16	16	28. 18. 2.	33/0 $\frac{1}{2}$.	2. 17. 8.	2. 4. 1.	2. 4. 0.	1. 2. 3.	8. 8. 0.	9/8
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My Dear Brethren and Sisters,

As this is our first circular letter this year, we take this opportunity of wishing you all a very happy and prosperous New Year. May you all enjoy a much fuller measure of God's Holy Spirit than ever before, and may this year prove for you each and all a year of real spiritual growth and victory. We are living in the last of the last days, and God is calling upon His children to prepare to meet Him. The reports on the other side of this letter show God's prospering hand over the work in the Principality, and is it not a call brethren and sisters to greater earnestness and consecration. Let us strive to make this year one of soul winning, that the aim we have had before us so long, THAT OF WINNING ONE SOUL FOR CHRIST EACH YEAR, may be a reality in the experience of every member in the Welsh field.

We rejoice to see that Pembroke Dock, Newport, Rhos, Cardiff and Llanelly Hill have more than reached the standard of 21/6 per member a year to Missions. We had hoped that as a Conference we might have reached the goal in 1916, but we have not. Now shall we not begin at once to plan our work so that 1917 shall see us reach this long sought for honour. If all our churches and companies will see that those who do not attend the Sabbath-school from week to week are encouraged to join the Home Department, this will help swell still further our Sabbath-school Offerings. Then by a faithful use of our First-day Offering Boxes each week we can do much to increase these Offerings. It is by the MANY pennies given week by week that this can be done. A glance at the report will show what a help the Harvest Ingathering campaign was to many of our churches and companies in this respect. It is by making the most of all such occasions that we can report progress.

We are sorry to see that 48 of our members in 1916 paid to the Lord no tithe. I wonder if they know what it means to ROB GOD, and if they expect to hear in the near future the WELL DONE GOOD AND FAITHFUL SERVANT, ENTER THOU INTO THE JOY OF THY LORD? I do pray that this year may see them all redeem this unfaithfulness.

We rejoice to see members being added to our Swansea church, where Elder L.F. Langford is labouring. We hope to see others added as the work progresses. We are pleased to know that there is some fruit from the work in Oakengates. Then on the first Sabbath of this year we started Sabbath-school and services in Merthyr, where some have started to obey the Truth. We do long to see many more being reached with this Precious Message. Surely you will not forget all our workers day by day at the Throne of Grace.

We hope before the close of the first quarter of this year to be able to organise two more companies, one at Caerphilly, and one at Ebbw Vale.

We ask all to take note of the change of address of the writer and the Conference Office. The new address is at the top of this letter on the other side.

I should be glad to receive the names and addresses of the new Church and Sabbath-school officers. Some have sent in, but not all. Will those who have not sent them in kindly do so at once?

Praying God to bless and prosper you all and use you in His service, and with Christian love and greetings, I am,

Sincerely your brother in the Blessed Hope,

Alfred E. Bacon.

Certificate of Ordination

THIS IS TO CERTIFY

That Brother J. H. Cooper, of
High-m. Sea, England, was duly Ordained as a Minister of
the Gospel, in accordance with the usages of the Seventh-day Adventist
Church, at Lambeth, London, on Tuesday
the seventh day of September 1920.

H. G. Daniells

M. N. Campbell

S. G. Langhuy

OFFICIATING ELDERS

Dated September 1920.



Stanborough Park Missionary College.

This Diploma is granted to Margorie Brown
for having completed with credit the prescribed Bible Workers'
Course, comprising Bible, English, History, Physiology, and Organ.
(one extra year in Bible)

W. G. Bandett

PRINCIPAL

WATFORD, HERTS.

INSTRUCTORS

C. H. Hayton M.D. G. Wakeham

Geo. Baird S. I. Leitch

E. Pickens S. G. Langhuy

18th May 1914



ISSUED BY
THE BOARD
OF TRADE,
in pursuance of
the Merchant
Shipping
Act, 1854.

APPLICATION TO BE EXAMINED

FOR A

CERTIFICATE OF COMPETENCY AS MASTER OR MATE.

Rotation No.

1130

NOTE.—This Form can be obtained at any Mercantile Marine Office, free of charge. Divisions (A.), (B.), (C.), (D.), (E.) and (G.) of this Paper are to be filled up by the Applicant for Examination and handed to the Examiners, with his Testimonials, and former Certificate, if any. No remuneration or gratuity whatever must be offered to or received by any officers or servants of the Board of Trade beyond the fees mentioned in the Regulations. Any officer, messenger, or servant of the Board who accepts any present or gratuity will be immediately discharged from his office, and any Candidate so offering money will be subject to the penalty mentioned in par. 17, at the back of this Form.

Before filling in the required particulars the Applicant should read carefully the NOTICE on pages 3 and 4.

(A.)—Name, &c., of Applicant.

Christian Names at full length. 1.		Surname. 2.	Permanent Address, stating Town, Street, and No. of House, and Name of Person (if any) with whom residing. 3.	
Griffith Francis		Jones	6 Cross St. Rhosddu, Wrexham, of Mr. Humphreys.	
Date of Birth.		Where born.		
Day. 4.	Month. 5.	Year. 6.	Town. 7.	County. 8.
11	May	1864	Llanerfyl	Montgomeryshire

(B.)—Particulars of all previous Certificates (if any), whether issued in the United Kingdom, the British Possessions, or elsewhere.

Number. 9.	"Competency," "Service," or "R.N.R." now or formerly. 10.	Grade. 11.	For "Fore and Aft" or "Square" Rigged Vessels or Steamships or other class of vessel. 12.	Where issued. 13.	Date of issue. 14.	If at any time suspended or cancelled, state by what Court or Authority. 15.	Date. 16.	Cause. 17.
016177	Merchant	Mate	Square Rigged	Liverpool	Aug 18 1888	No.		

(C.)—Certificate now required.

Grade. 18.	For "Fore and Aft" or "Square" Rigged Vessels or Steamships. 19.	Mercantile Marine Office to which it is to be sent. 20.
Master Brdy.	Square Rigged Vessels	Liverpool

(D.)—If Applicant has failed in a previous Examination for the Certificate now required, he must here state when and where. If he has not failed he must state so in writing across this Division.

Day. 21.	Month. 22.	Year. 23.	Port. 24.	Subjects in which he failed. 25.
Not failed in any previous Examination				

(E.)—Declaration to be made by Applicant.

(TAKE NOTICE. Any person who makes, procures to be made, or assists in making, any false representation for the purpose of obtaining for himself or any other person a Certificate either of Competency or Service, is for each offence liable to be punished as for a Misdemeanor.)

I do hereby declare that the particulars contained in Divisions (A.), (B.), (C.), (D.) and (G.) of this Form are correct and true to the best of my knowledge and belief; and that the PAPERS enumerated in Division (G.) and sent with this Form are true and genuine documents, given and signed by the persons whose names appear on them. I further declare that the Statement (G.) contains a true and correct account of the whole of my services without exception.

And I make this Declaration conscientiously believing the same to be true.

Dated at **LIVERPOOL** this 3rd day of Oct 1890.

Signed in the presence of the Superintendent of the Mercantile Marine Office.

Griffith Francis Jones
Signature of Applicant.

137 Duke St. Liverpool
Present Address.

(F.)—Superintendent to Examiner!

The Declaration (E.) above was signed in my presence, and the Fee of £2 received by me.

Dated at **Liverpool** this 3rd day of Oct 1890

Superintendent.

G.—List of Testimonials and Statement of Service at Sea.

(The Testimonials to be numbered consecutively according to the number given in Column 26 below.)

No. of Testimonials, if any.	Ship's Name.	If Service on Board Ship.		Port of Registry and Official No. of Ship.	Service of Applicant.						Trade in which employed.	Remarks.	Initials of Verifier.
		Rig.	Tonnage.		Capacity.	Date of Commencement.	Date of Termination.	Time employed in this Service.					
								Years.	Months.	Days.			
26.	27.	28.	29.	30.	31.	32.	33.	34.	35.	36.	37.	38.	39.
	Atlantic	B'que	473	Swansea 60635	2 nd mate	14/8/86	26/7	-	9	20	Chile		
	Loch Linnhe	Ship	1382	Glasgow 76732	2 nd mate	27/7	31/5/8		10	9	China		
	Stormy Petrel	B'que	497	Liverpool 56939	1 st mate	17/9	12/1/89		10	26	Chile		
✓	Charles Morande	Steam B'que	761	Liverpool 87998	1 st mate	22/8/89	13/9/89		21		W. Indies		
✓	Gairingormi	Steam B'que	1166	London 87175	2 nd mate	18/9/89	30/10/89		1	12	Savannah u.s.a		
✓	Jerome	Steam B'que	796	Liverpool 54983	3 rd mate	12/4/89	10/9/90		9	29	Brazil		
	Wood Hall & Antarctic	B'que	-	Liverpool Swansea	1 st mate	8/4/81	7/4/85	4	.	.	Chile		
	Antarctic	B'que	614	Swansea 70503	2 nd mate	8/4/85	29/9/85		5	17	Chile		
Total Service at Sea									8	0	14		
Time served for which Certificates are now produced									2	8	28		
Time served for which no Certificates are produced									5	3	16		

(H.)—Certificate of Examiner.

NOTE.—The Examiner should fill up Divisions (H.) and (I.), and in all cases as soon as possible forward this Paper to the Registrar General of Shipping and Seamen, Custom House, London, E.C. If the Applicant passes, his Testimonials and previous Certificate, if any, must be sent with this Paper to the Registrar General. The new Certificate and the Testimonials will be delivered to the Applicant at the Office named in Division (C.) col. 20.

Date and Place of Examination.		Insert passed or failed in each Column.				Rank for which passed.
Date. 40.	Place. 41.	Colour Test. 42.	Navigation. 43.	Seamanship. 44.	If failed in Seamanship state how much further Sea Service (if any) must be performed. 45.	
17/10/90	L'pool	Passed	Passed	Passed		46.

(I.)—Personal Description of Applicant.

Height.		Complexion. 49.	Personal Marks or Peculiarities, if any. 50.	Colour of	
Feet. 47.	Inches. 48.			Hair. 51.	Eyes. 52.

I hereby certify that the particulars contained in Divisions (H.) and (I.) are correct.
This Form and the Testimonials are forwarded to the Registrar General of Shipping and Seamen.

Dated this

10

day of

Octo 18

90.

To the Registrar General of Shipping and Seamen,
Custom House, London, E.C.

J. Macnab
Examiner.

Training School for Missionary Nurses

Caterham, England.

— This Certifies: —

that Mr. Herbert John Hurlow, 53 May Street, Cathays, Cardiff.

has received instruction in the

Caterham Sanitarium Training School for Missionary Nurses.

And has passed satisfactory examinations, and is a thoroughly qualified trained nurse competent in all that pertains to the hygienic care of the sick, including the scientific application of Hydrotherapy, Massage, and Electricity, in both medical and surgical cases, capable of preparing specially prescribed dietaries and administering graduated exercises, both active and passive, having completed the full three years course of theoretical and practical training.

Instructors { Alfred B. Olney, M. D.
Mary P. Olney.

Mary P. Olsen.

Mabel M. Pringle

W. G. Barthelme

W. C. Bishop _____ President

A. B. Pillsbury Secretary.

Date July 8, 1909.

APPENDIX C.

MEMBERSHIP TITHE AND MISSION OFFERINGS

STATISTICS

1902-1985

APPENDIX C.**Membership, Tithe, and Mission Offerings 1902-1985.**

Date	1902	1903	1904	1905	1906	1907	1908	1909
Members.	19	44	102	117	146	175	153	149
Tithe. (£)		171	196		367	405	442	611
Sabbath School Offerings.		8	16	12	33	29	26	28
Ingathering.							43	58
Total Offerings To Headquarters.		179	112		400	434	511	697

Date.	1910	1911	1912	1913	1914	1915	1916	1917
Members.	190	196	211	273	320	310	336	333
Tithe. (£)	568	655	567	705	905	1029	1258	1715
Sabbath School Offerings.	44	42	38	52	70	99	121	190
Ingathering.	37	40	95	112	54	42	60	
Total Offerings To Headquarters.	649	737	700	879	1039	1170	1439	1905

Date.	1918	1919	1920	1921	1922	1923	1924	1925
Members.		360	_____	_____	381	358	354	374
Tithe. (£)	2020	2573	_____	_____	2204	1994	1920	1730
Sabbath School Offerings.		417	_____	_____	640	637	573	535
Ingathering.					730	723	625	602
Total Offerings To Headquarters.					3574	3354	3118	2867

Date.	1926	1927	1928	1929	1930	1931	1932	1933
Members.	376	405	420	402	413	406	396	426
Tithe. (£)	1560	1770	1715	2261	1677	1634	1555	1621
Sabbath School Offering.	484	543	522	567	551	487	499	479
Ingathering.	429	585	584	756	710	835	729	702
Total Offerings To Headquarters.	2473	2898	2821	3584	2938	2956	2783	2802

Date.	1934	1935	1936	1937	1938	1939	1940	1941
Members.	446	453	455	461	466	464	472	467
Tithe. (£)	1548	1823	1766	1696	1863	1867	2202	2627
Sabbath School Offerings.	504	465	449	466	470	480	541	635
Ingathering.	929	1027	941	1028	1003	1066	1160	1271
Total Offerings To Headquarters.	2981	3315	3156	3190	3336	3413	3903	4533

Date.	1942	1943	1944	1945	1946	1947	1948	1949
Members.	463	443	440	452	428	421	423	469
Tithe. (£)	3188	3511	3888	3959	3789	4082	4431	4728
Sabbath School Offerings.	740	867	1075	1077	1011	1070	1087	1017
Ingathering.	1402	1673	2085	2204	2108	2382	2309	2538
Total Offerings To Headquarters.	5330	6051	7048	7240	6908	7534	7827	8283

Date.	1950	1951	1952	1953	1954	1955	1956	1957
Members.	467	459	480	505	536	539	547	557
Tithe.	4835	5385	5842	6409	6699	7490	7844	8202
Sabbath School Offerings.	877	1437	1530	1562	1634	1157	1428	1526
Ingathering.	2654	2755	2886	3357	3468	3732	4214	4422
Total Offerings To Headquarters.	8366	9577	10258	11328	11801	12379	13486	14150

Date.	1958	1959	1960	1961	1962	1963	1964	1965
Members.	561	576	587	585	585	587	585	552
Tithe. (£)	8881	9417	9729	10284	11186	11364	12502	13422
Sabbath School Offerings.	1591	4348	1545	1613	1661	1636	1792	1901
Ingathering.	4584	4508	4617	4972	5080	4889	5430	4903
Total Offerings To Headquarters.	15056	18273	15891	16869	17927	17889	19724	20226

Date.	1966	1967	1968	1969	1970	1971	1972	1973
Members.	546	549	564	540	568	559	552	545
Tithe. (£)	12579	14358	14665	14193	15120	15928	18517	20830
Sabbath School Offerings.	2235	1820	1914	1916	2115	2089	2498	3003
Ingathering.	4606	4731	4901	4641	4942	5629	7099	6302
Total Offerings To Headquarters.	19420	20909	21480	20750	22177	23646	28114	30135

Date.	1974	1975	1976	1977	1978	1979	1980	1981
Members.	556	550	568	577	566	561	559	566
Tithe. (£)	24718	30385	32325	37088	37740	48215	50270	60321
Sabbath School Offerings.	3134	4020	3899	4207	4423	4951	5633	6193
Ingathering.	7330	7706	7661	7621	6488	8051	9760	11252
Total Offerings To Headquarters.	35182	42111	43885	48916	48651	60217	65663	77766

Date.	1982	1983	1984	1985.	Notes.
Members.	570	532	528	528	All the figures available are included: Ingathering did not begin until 1908.
Tithe. (£)	57276	65695	73038	74097	Ingathering figures were not included in the General Conference Statistical survey towards the end of the First World War.
Sabbath School Offerings.	7225	7091	7308	8104	Between 1919 and 1922 no separate figures for the Welsh territory were recorded. Up until 1923 the Statistics are taken from General Conference Records and assume a Pound dollar exchange rate of 4.86 Dollars to the Pound.
Ingathering.	12047	14015	16705	16872	Sabbath School Offerings for Missions include Thirteenth Sabbath, Birthday, Annual and sometimes Special Appeal Offerings.
Total Offerings To Headquarters.	76548	86801	97051	99073	These statistics give the more important offerings, but members also give to projects in Britain and abroad. No record can be included of local offerings.

APPENDIX D.

EXAMPLES OF OF MINISTERIAL AND MEMBERSHIP SURVEY PAPERS

MINISTERIAL AND WORKER SURVEY

NAME:

AGE: 20 - 40

Over 40

Retired

Place of Birth:

Occupation of parents:

Previous Occupation/s (if any)

How did you become a Seventh-day Adventist?

At what age ?

.....

Where and when did you receive a call to become a full time worker?

What College or other training did you receive?

When and where did you begin as a full time worker in the S.D.A. Church?

When and where were you ordained?

When, where and for how long did you work in the Welsh Mission?

List in chronological order on the attached sheet your work for the S.D.A. Church, before, during and after your service in Wales.

Were you involved in Evangelism in Wales? YES / NO.

In what capacity? Intern

Pastor

What method/s of Evangelism did you use?

Colporteur	.....
Public Evangelism	.....
Church Evangelism	.....
Cottage Meetings	.....
Bible Studies	.....
Open Air	.....
Any other - Explain:	

Where and when did you hold Evangelistic Campaigns in the Welsh Mission?

Did you advertise in the local newspaper? YES / NO

If so, which?

Did any church or denomination co-operate in your work? YES / NO

If so, which?

What was the attitude of the following denominations or church groups to your evangelism?

	<u>Co-Operated</u>	<u>Opposed</u>	<u>Indifferent</u>
Baptist			
Congregational			
Presbyterian			
Methodist			
Pentecostal			
Brethren			
Roman Catholic			
Angelican			
Others			

If your work was opposed was it because of:

Doctrinal	.....
Social	.....
Political	.....

What, in particular, were the grounds for opposition?

Sabbath	.....
Nature of Man	.....
Creation	.....
Legalism	.....
Prophetic Interpretation	.....
Second coming	.....
Baptism	.....
Attitude to Smoking	.....
Attitude to Drink & Drugs	.....
Attitude to War	.....
New or Americal denomination	.....

Other Reasons:

Were there any conclusions that you came to about the reactions of the people of Wales/border counties to the message of the S.D.A. Church?

Opposed	.....
Indifferent	.....
Initial favourable response, but later rejection	.....
Lasting favourable response	.....

Any other comments:

Did you forge any links with the Ministry or members of other Christian denominations in the Welsh Mission area? YES / NO.

If so, what specific contacts? Please give dates if possible.

1. Friendly individual
2. Ministerial fraternals
3. Councils of Churches
4. Combined services
5. Christian Aid
6. Singing festivals
7. Other

Please indicate if laity were involved. YES / NO.

If you were born in Wales and have not worked in the Welsh Mission, could you please indicate your work for the S.D.A. Church on the attached sheet.

DATE

LOCATION

CONFERENCE OR MISSION

TYPE OF MINISTRY

1. Pastoral
2. Conference Officer
3. Educational
4. Evangelistic
5. Institutional

PRESIDENT

MEMBERSHIP SURVEY

Place of Birth

Sex: Male / Female.

Age Group: Under 20

20 - 40

40 - 60

Over 60.

Occupation

Occupation of Parent/s

How many brothers and sisters did you have? Brothers Sisters

Where did you live during your school years?

At what age did you finish full time education?

Did you attend University/College?

Do you feel that membership of the S.D.A. Church affects:

(i) Career opportunities

(ii) Job opportunities

Did you grow up in a Christian family?

Were your parent/s S.D.A.'s? YES / NO. If only one, which?

If not S.D.A.'s of what denomination?

Did you belong to any other Christian Denomination? YES / NO.

If so, which?

What was your first contact with Seventh-day adventism?

(a) Family

(b) Friends

(c) Newspaper Advert.

(d) V.O.P.

(e) Present Truth

(f) Good Health

(g) Other literature
If so, which?

(h) Evangelistic
Campaign, where?.....

(i) Church attendance.....

What doctrines or practices of the S.D.A. Church attracted you in the first instance?

Conversion	.....
Prophecy	.....
Sabbath	.....
Second Coming	.....
Health	.....
Any other	.....

When did you become a Seventh-day Adventist?

At what age?

Where did you become a Seventh-day Adventist?

Are you the only member of your family who is a Seventh-day Adventist? YES/NO.

In what order of **importance** would you place the Church's teaching on the following Doctrines and Practices?

Righteousness by faith	.....
Second Coming	.....
Prophecy	.....
Health Principles	.....
Stewardship	.....
Any Other	.....
Sabbath	.....
Nature of Man	.....
Creationism	.....
Tithe	.....
None	.....

What Minister baptized you or accepted you into the Seventh-day Adventist Church?
.....

Of which S.D.A. Church/s in Wales and the Border Counties have you been a member?
(Company or isolated members belong to the Welsh Mission Church) Please list.

.....
.....
.....

How far do you live away from the nearest S.D.A. Church or Meeting Place?

- 1 - 3 Miles
- 3 - 10 Miles
- 10 - 25 Miles
- 25 - 50 Miles
- Over 50 Miles

In what order of effectiveness would you place the following methods of Evangelism?

- Public Evangelism
- Cottage Meetings
- Literature
- Voice of Prophecy
Cards
- Any other

What do you think could be done to expand the work and gain converts for the S.D.A. Church in Wales and the border counties?

.....
.....
.....

What handicaps do you think there are to the progress of the S.D.A. work in the Welsh Mission?

.....
.....
.....

Are you, or have you been a member of any other S.D.A. Church outside of the Welsh Mission? If so, which?

.....

When?

If you live outside of the Welsh Mission now, did you leave for one of the following reasons:

- Work for S.D.A. Church
- Other Work
- To reside near church
school
- Any other

How far do you live away from the nearest S.D.A. Church or Meeting Place?

- 1 - 3 Miles
- 3 - 10 Miles
- 10 - 25 Miles
- 25 - 50 Miles
- Over 50 Miles

In what order of effectiveness would you place the following methods of Evangelism?

- Public Evangelism
- Cottage Meetings
- Literature
- Voice of Prophecy
Cards
- Any other

What do you think could be done to expand the work and gain converts for the S.D.A. Church in Wales and the border counties?

.....
.....
.....

What handicaps do you think there are to the progress of the S.D.A. work in the Welsh Mission?

.....
.....
.....

Are you, or have you been a member of any other S.D.A. Church outside of the Welsh Mission? If so, which?

.....

When?

If you live outside of the Welsh Mission now, did you leave for one of the following reasons:

- Work for S.D.A. Church
- Other Work
- To reside near church
school
- Any other

Have you done any lay-preaching? YES / NO. How often?

Do you conduct services in the churches of other denominations? YES / NO.

If so, which?

Baptist	.....
United Reform	.....
Presbyterian	.....
Methodist	.....
Pentecostal	.....
Brethren	.....
Anglican	.....
Any other	.....

APPENDIX E.

PUBLIC EVANGELISTIC CAMPAIGNS

APPENDIX E.

List of Public Evangelistic Campaigns
in
Wales and the Border Counties 1885-1985.

<u>Date</u>	<u>Evangelist</u>	<u>Location</u>
1885-1886	A.A.John	Llanbadarn
1896-April	C.H.Keslake	Cardiff
1896-Nov.	J.S.Washburn	Cardiff
1898	J.S.Washburn	Swansea
1902	W.H.Meredith W.Robinson	Pontypridd
1903	W.H.Meredith W.Halliday	Treforest
1903	W.H.Meredith	Brynmawr
1903	A.F.Ballenger	Cardiff
1903	A.F.Ballenger	Newport
1904	A.F.Ballenger	Abertillery
1905	A.S.Rodd	Blaenavon
1905	W.Halliday	Abergavenny
1906		Bargoed
1906	W.H.Meredith W.E.Read	Cardiff
1907	W.A.Shafer C.E.Penrose	Pembroke Dock
1907	W.E.Read R.Jacques	Newport
1908	W.A.Shafer	Milford Haven
1908	W.E.Read	Mountain Ash
1909	C.E.Penrose	Trehafod
1909	C.E.Penrose	Ynysybwl
1909	C.E.Penrose	Bargoed

1909	R.Jacques	Pembroke Dock
1909	W.E.Read	Rhosllanerchrugog
1910	W.E.Read	Wrexham
1911	W.E.Read	Denbigh
1913	H.E.Armstrong	Cardiff
1913	M.J.Nicholls	Hereford
1913	C.E.Penrose	Oswestry
1913	R.Whiteside	Shrewsbury
1913	R.Whiteside	Oswestry
1914	M.J.Nicholls	Mountain Ash
1915	A.E.Bacon	Newport
1916	W.H.Musgrave	Oakengates
1916	A.E.Bacon F.E.Powell	Merthyr Tydfil
1916-17	L.F.Langford	Swansea
1919	A.E.Bacon	Pontypridd
1919	R.S.Greaves W.H.Musgrave	Skewen
1919	D.Morrison W.W.Armstrong	Wellington
1921	H.McCrow	Aberdare
1922	D.Morrison	Newport
1922	H.McCrow	Caerphilly
1923	D.Morrison	Hereford
1924	F.Tonks	Swansea
1924-Feb.	O.M.Dorland	Cardiff
1924-Oct.	O.M.Dorland	Cardiff
1926	T.H.Cooper	Swansea
1926-Aug.	O.M.Dorland	Cardiff

1926-1929	A.F.Bird	Newport
1927	T.H.Cooper	Swansea and Llanelly
1928	A.Watson	Blaenavon
1929	A.F.Bird	Rhyl
1930	A.F.Bird	Prestatyn
1930-Oct.	A.F.Bird	Colwyn Bay
1930	M.C.Murdoch	Rhyl
1931	A.F.Bird	Shrewsbury
1932	T.H.Cooper	Hereford
1932	M.C.Murdoch	Risca
1932	G.D.King	Barry
1933	T.H.Cooper	Leominster
1933	M.C.Murdoch	Abertillery
1933	T.Fielding	Wellington
1933	W.G.Nicholson	Merthyr Tydfil
1933	R.T.Bolton	Connah's Quay
1934	W.J.Cannon	Port Talbot
1935	W.J.Cannon F.E.Powell	Bridgend
1935	G.D.King	Newport
1935	W.G.Nicholson	Tonypandy
1935	W.J.Cannon	Shrewsbury
1935	R.T.Bolton	Denbigh
1937	S.G.Hyde	Cardiff
1937	T.H.Cooper	Barry
1937	W.G.Nicholson	Neath
1938	F.S.Jackson	Swansea

1938	H.K.Munson	Newport
1939-Jan.	S.G.Hyde	Cardiff
1939	F.S.Jackson	Swansea
1939	P.Cummings	Barry Dock
1939	D.Conroy	Newport
1939-Oct.	S.G.Hyde	Cardiff and Penarth
1939	T.H.Cooper	Buckley
1939	H.K.Munson	Wrexham
1941	P.Cummings	Abertridwr
1941	H.K.Munson	Wrexham
1941	D.Conroy	Newport
1942	J.R.Lewis	Barry
1942	S.G.Hyde	Cardiff
1942	H.Humphries	Newport
1942	F.S.Jackson	Llanelly
1942-Dec.	F.S.Jackson	Morrison
1943-Jan.	J.R.Lewis	Aberdare and Glyn Neath
1943	H.Humphries	Newport
1943-May	J.R.Lewis	Aberaman
1943	S.G.Hyde	Cardiff
1943	E.A.Butters	Rhyl
1944	E.A.Butters	Abergele
1944	J.R.Lewis	Shrewsbury
1944	H.Humphries	Swansea
1944	C.D.Watson	Pontypridd
1944	F.S.Jackson	Newport

1945	C.D.Watson	Trealaw
1945	H.Humphries	Neath and Briton Ferry
1946	E.A.Butters	Buckley
1946	J.R.Lewis	Shrewsbury
1946	F.S.Jackson	Pontypool
1946	S.G.Hyde	Penarth
1947	C.D.Watson	Shotton
1947	J.Freeman	Caerphilly
1947	J.R.Lewis	Hereford
1948	J.M.Howard G.Emm	Abergavenny
1949	G.Emm	Newport
1949	J.Freeman	Blackwood
1950	G.Emm	Swansea
1950	H.Logan	Pontnewydd
1950	J.Freeman	Bargoed
1950	C.W.Knowlson	Shrewsbury
1950	C.L.W.Cooke	Rhyl and Shotton
1951	D.J.Handysides	Cardiff
1951	J.Freeman	Barry
1951	G.Emm	Swansea and Gorseinon
1952	C.L.W.Cooke	Rhyl
1952	C.W.Knowlson	Oswestry
1952	A.H.Cooper	Trealaw
1952	A.Lacey	Newport
1952	C.W.Knowlson D.Chesters	Rhosllanerchrugog

1953	G.Emm G.E.Marshall	Aberdare
1953	J.Freeman	Swansea
1953	G.Bell	Cardiff
1953	C.L.W.Cooke	Mold
1954	A.H.Cooper	Shrewsbury
1954	C.L.W.Cooke	Buckley
1955	D.R.Lowe	Newport
1955	A.J.Timothy	Barry
1955	A.Lacey	Hereford
1955	I.Kinnersley	Pontypool
1955	A.J.Anderson	Rhyl
1955	G.E.Marshall	Trealaw
1955	A.H.Cooper	Llandudno
1956	A.J.Anderson	Wrexham
1956	G.E.Marshall	Llanelly
1956	A.H.Cooper	Llandudno
1956	D.R.Lowe	Aberdare
1956	C.D.Baildam	Cardiff
1957	C.R.Bonney J.R.Handysides	Newport
1957	M.C.Murdoch G.E.Marshall	Barry
1958	J.P.West	Pontypool
1958	G.Bryan	Rhyl Llandudno
1958	D.R.Lowe	Mountain Ash
1959	G.Roper	Swansea
1959	J.P.West	Cardiff

1959	G.Bryan	Llandudno
1960	K.A.Elias A.C.Vine	Cardiff
1960	C.L.W.Cooke	Newport (Church)
1960	G.Bryan	Rhyl (Church)
1960	D.R.Lowe	Shrewsbury (Church)
1961	K.H.Clothier	Abergavenny
1961	A.C.Vine	Barry
1961	A.J.Proudley	Caerphilly
1961	A.J.Proudley	Bargoed
1961	K.A.Elias C.L.W.Cooke	Newport
1961	L.Shaw	Pontypridd
1961	G.Bryan	Port Talbot
1961	G.Roper	Rhyl
1962	G.Roper	Colwyn Bay
1962	G.Bryan	Swansea
1962	G.Bryan	Port Talbot
1962	L.Shaw	Wellington
1962	K.A.Elias	Penarth
1962	C.L.W.Cooke	Cwmbran
1963	G.Roper	Prestatyn
1963	R.A.Burgess	Newport
1964	M.C.Roe	Aberdare
1964	K.H.Clothier	Barry
1964	A.H.Cooper	Cardiff
1964	G.Roper	Llandudno
1964	G.Bryan	Neath

1964	R.A.Burgess	Newport
1964	G.Roper	Rhyl
1964	G.Bryan	Swansea
1964	C.Havard	Trealaw
1965-66	K.H.Clothier	Rhyl
1965-66	C.Havard	Hereford
1966	V.Benefield	Cardiff
1966	J.Huzzey	Aberdare
1967	K.H.Clothier	Rhyl
1968	R.E.Graham K.H.Clothier R.A.Burgess	Shrewsbury
1970	Barron/Turner Team	Cardiff
1971	J.Ginbey/S.Ware	Tredegar
1972	J.Ginbey/Arthur Cooper	Rhyl
1972	G.Crutchfield	Swansea
1973	S.Finley	Aberdare
1973	R.L.Vine	Newport
1973	M.L.Pedlar	Barry
1976	O.M.Berg	Cardiff
1976	M.I.Walker	Swansea
1977	M.I.Walker	Carmarthen
1978	M.I.Walker	Port Talbot Pontardawe
1978	D.Currie	Cardiff Barry
1979	M.I.Walker	Newport
1980	M.I.Walker	Cwmbran
1983	M.I.Walker	Telford

APPENDIX F.

SUPERINTENDENTS OR PRESIDENTS

SECRETARY/TREASURER

EXECUTIVE COMMITTEES

Appendix F. Welsh Mission or Conference Administrators 1902-1985.

Welsh Mission (1902-1907).

Territory comprised of all counties in Wales including Monmouthshire.

<u>Date</u>	<u>Superintendent/President</u>	<u>Sec/Treasurer</u>	<u>Executive Committee</u>
Dec. 1902	A.F.Ballenger	Mrs.Ballenger	
Sept. 1903	A.F.Ballenger	Mrs.Ballenger	W.Halliday W.H.Meredith W.Robinson A.S.Rodd.
April 1906	W.H.Meredith	W.E.Read	A.S.Rodd I.Powell J.W.Ford W.Wood.
March 1907	W.H.Meredith	Edith Chapman	W.A.Shafer I.Powell J.W.Ford W.H.Charles.

Welsh Conference (1908-1919).

Territory comprised of all the Welsh counties and included Monmouthshire. In 1911 the English counties of Hereford and Shropshire were added.

<u>Date</u>	<u>President</u>	<u>Sec/Treasurer</u>	<u>Executive Committee</u>
Sept.	1908	H.E.Armstrong	Olive Eastcott
			C.E.Penrose W.H.Charles J.W.Ford I.Powell.
Oct.	1909	H.E.Armstrong	Miss D.McDougall
			C.E.Penrose W.H.Charles J.W.Ford I.Powell.
April	1913	H.E.Armstrong	H.D.Clarke J.Hoatson
			W.H.Charles I.Powell A.Thomas J.Owen.
March	1914	A.E.Bacon	H.D.Clarke A.E.Armstrong
			W.H.Charles I.Powell A.Thomas J.Owen.
March	1915	A.E.Bacon	H.D.Clarke
			W.H.Charles A.Thomas J.Owen T.Morris.

<u>Date</u>	<u>President</u>	<u>Sec./Treasurer</u>	<u>Executive Committee</u>
April 1916	A.E.Bacon	H.D.Clarke	L.F.Langford W.H.Charles T.Morris R.Roberts.
May 1917	A.E.Bacon	H.D.Clarke	L.F.Langford W.H.Charles R.Roberts J.Britton.
Oct. 1918	A.E.Bacon	H.D.Clarke	R.S.Greaves W.H.Charles R.Jacques W.J.Barrah.

Welsh-Midland Conference (1919-1922).

Territory comprised of all the Welsh counties and the following counties of England:
Cheshire(with the exception of the Wirral peninsular), Derby, Nottingham, Lincoln, Shropshire,
Stafford, Leicester, Rutland, Hereford, Monmouth, Worcester, Warwick and Northampton.

<u>Date</u>	<u>President</u>	<u>Sec./Treasurer</u>	<u>Executive Committee</u>
Sept. 1919	J.J.Gillatt	N.H.Knight	D.Morrison W.J.Young W.H.Hall R.Jacques W.J.Barrah W.R.Raitt.

<u>Date</u>	<u>President</u>	<u>Sec./Treasurer</u>	<u>Executive Committee</u>
Oct. 1920	F.A. Spearing	F.H. Milson	D. Morrison W.J. Young W.A. Hall R. Jacques G.T. Bryan H. Cadwallader.

July 1921	W.H. Meredith	J.H. Parkin	D. Morrison W.J. Young W.A. Hall R. Jacques G.T. Bryan W.R. Smith.
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Welsh Conference (1922-1924).

Territory comprised of the Welsh counties, Monmouth, Hereford and Shropshire.

<u>Date</u>	<u>President</u>	<u>Sec./Treasurer</u>	<u>Executive Committee</u>
Aug. 1923	W.H. Meredith	J.H. Parkin	D. Morrison H.W. Armstrong D. Davies J.W. Ford H.D. Jones R. Jacques.
May 1924	W.H. Meredith	J.H. Parkin	O.M. Dorland S.F. Tonks D. Davies R. Jacques J.W. Ford.

South British Conference (1924-1928).

Territory comprised the whole of Wales and Ireland together with the English counties of Cornwall, Devon, Dorset, Somerset, Gloucester, Wiltshire, Oxford, Bedford, Huntingdon, Cambridge, Norfolk, Suffolk, Essex, Isle of Wight, the Channel Islands, Monmouthshire and Shropshire.

<u>Date</u>	<u>President</u>	<u>Sec/Treasurer</u>	<u>Executive Committee</u>
1924-1928	F.A.Spearing O.M.Dorland Vice-President for Wales.	J.H.Parkin	

Welsh Mission (1928-1985).

Territory comprised of the Welsh counties and the English counties of Hereford and Worcestershire (west of a line due north from the East Monmouthshire Border), and Shropshire.

<u>Date</u>	<u>Superintendent</u>	<u>Sec/Treasurer</u>	<u>Executive Committee</u>
1928-1932	H.W.Lowe		
Aug. 1933	G.D.King	F.D.Buckle Tres. F.W.Goodall Sec.	T.H.Cooper J.H.Dobbs D.Francis R.Jacques.
June 1934	G.D.King	A.Carey Tres. F.W.Goodall Sec.	T.H.Cooper J.H.Dobbs D.Francis R.Jacques.

<u>Date</u>	<u>Superintendent</u>	<u>Sec./Treasurer</u>	<u>Executive Committee</u>
May 1935	G.D.King	A.H.Thompson	T.H.Cooper J.H.Dobbs D.Francis J.Rutherford.
May 1937	S.G.Hyde	W.G.Baldry	H.K.Munson J.H.Dobbs D.Francis J.Rutherford.
July 1938	S.G.Hyde	W.G.Baldry	F.S.Jackson R.Jacques J.Rutherford F.E.Powell.
Aug. 1946	S.G.Hyde	W.G.Baldry	F.S.Jackson J.R.Lewis R.Jacques F.E.Powell.
July 1947	J.M.Howard	W.G.Baldry	F.S.Jackson J.R.Lewis C.L.W.Cooke F.R.Matthews S.Smith E.Tucker.
July 1949	J.M.Howard	N.H.Knight	C.D.Watson A.Lacey H.V.Baker D.Francis S.Smith.

<u>Date</u>	<u>President</u>	<u>Sec./Treasurer</u>	<u>Executive Committee</u>
Feb.	1955	M. C. Murdoch	W. G. C. Walton
			G. Bell J. Freeman A. J. Timothy Dr. H. Ebdon Dr. J. H. Rees.
July	1955	M. C. Murdoch	W. G. C. Walton
			A. H. Cooper W. M. Lennox A. J. Timothy Dr. H. Ebdon Dr. T. J. Gallivan.
June	1956	M. C. Murdoch	W. G. C. Walton
			A. H. Cooper A. J. Timothy H. E. Bull Dr. H. Ebdon Dr. T. J. Gallivan.
Nov.	1956	M. C. Murdoch	W. G. C. Walton
			H. E. Bull A. H. Cooper M. C. Roe Dr. H. Ebdon Dr. T. J. Gallivan.
July	1957	M. C. Murdoch	W. G. C. Walton
			H. E. Bull C. L. W. Cooke L. Shaw H. V. Baker Dr. T. J. Gallivan.

<u>Date</u>	<u>President</u>	<u>Sec/Treasurer</u>	<u>Executive Committee</u>
Feb. 1958	M. C. Murdoch	W. G. C. Walton	C. D. Baildam C. L. W. Cooke L. Shaw H. V. Baker Dr. T. J. Gallivan.
July 1959	M. C. Murdoch	W. G. C. Walton	G. Bryan G. Roper J. P. West H. V. Baker Dr. T. J. Gallivan.
June 1960	K. A. Elias	W. G. C. Walton	G. Bryan G. Roper J. P. West H. V. Baker Dr. T. J. Gallivan.
Sept. 1960	K. A. Elias	W. G. C. Walton	G. Bryan G. Roper A. C. Vine H. V. Baker Dr. T. J. Gallivan.
July 1961	K. A. Elias	W. G. C. Walton	G. Bryan G. Roper A. C. Vine Dr. J. H. Rees C. Thompson.

<u>Date</u>	<u>President</u>	<u>Sec/Treasurer</u>	<u>Executive Committee</u>
Sept 1962	K.A.Elias	J.Rigby	G.Bryan G.Roper Dr.J.H.Rees.
Dec. 1962	K.A.Elias	J.Rigby	G.Bryan G.Roper A.Cooper Dr.J.H.Rees.
June 1963	K.A.Elias	J.Rigby	S.Bukojemsky R.A.Burgess G.Roper Dr.J.H.Rees S.Smith
Aug. 1963	A.H.Cooper	J.Rigby	S.Bukojemsky R.A.Burgess G.Roper Dr.J.H.Rees S.Smith.
June 1965	A.H.Cooper	J.Rigby	R.A.Burgess K.H.Clothier R.Haran H.Pimm G.G.G.Rees.
Feb. 1966	A.H.Cooper	G.L.Anniss	R.A.Burgess K.H.Clothier R.Haran H.Pimm G.G.G.Rees.

<u>Date</u>	<u>President</u>	<u>Sec./Treasurer</u>	<u>Executive Committee</u>
July	1967	A.H. Cooper	G.L. Anniss
			W.H. Frazer J.M. Huzzey L. Meredith H. Pimm P. Reynolds.
July	1969	A.H. Cooper	W.G.C. Walton
			R. A. Burgess W.H. Frazer L. Meredith H. Pimm P. Reynolds.
Oct.	1969	P.H. Stearman	W.G.C. Walton
			R. A. Burgess V.C.J. Benefield L. Meredith H. Pimm P. Reynolds.
May	1970	P.H. Stearman	W.G.C. Walton
			V.C.J. Benefield A. Cooper L. Meredith I. Rees P. Reynolds.
June	1972	P.H. Stearman	S.V. Maxwell
			R. A. Burgess L.A.D. Lane Miss M. Jones F. King B. Watkins.

<u>Date</u>	<u>President</u>	<u>Sec/Treasurer</u>	<u>Executive Committee</u>
July 1974	P.H.Stearman	J.W.Ginbey	R.A.Burgess R.L.Vine Mrs.J.Phillips H.Pimm Dr.J.H.Rees.
July 1977	E.Logan	D.A.Leigh	L.A.D.Lane R.L.Vine Miss M.Ford R.Morris P.Reynolds.
July 1980	E.Logan	D.A.Leigh	N.Robertson M.I.Walker A.Fielding Mrs.T.Hughes L.Riskowitz.
July 1983 1985	E.Logan	M.B.Musgrave	K.Down R.L.Vine H.V.Baker Mrs.L.Campbell B.P.Phillips.

APPENDIX G.

CONSTITUTIONS

WELSH CONFERENCE 1908

WELSH MISSION 1958

BRITISH UNION CONFERENCE 1981

THESE SAMPLES SHOW THE GENERAL CONTENT OF CONSTITUTIONS.
APART FROM THESE CONSTITUTIONS EACH CONFERENCE HAS A POLICY
DOCUMENT.

APPENDIX G.

CONSTITUTION OF THE WELSH SEVENTH-DAY ADVENTIST CONFERENCE -

1908

NAME.

Article 1.-This organization shall be known as the Welsh Conference of Seventh-Day Adventists.

OBJECT.

Article 2.-The object of this Conference is to carry the everlasting Gospel to all parts of the world.

TERRITORY.

Article 3.-This Conference embraces the whole of Wales and Monmouthshire.

DELEGATES.

Article 4, Section 1.-Each church shall be entitled to one delegate without reference to the number of members, and one additional delegate for each ten members.

Section 2.-The delegates at large shall be:-

- a. The members of the Conference Committee.
- b. The ordained ministers in the employ of the Conference.
- c. The members of the Union and General Conference Committee.

OFFICERS.

Article 5, Section 1.-The officers of this Conference shall consist of a president, the necessary secretaries, a treasurer, an auditor, and an executive committee of five, of which the president shall be one.

Section 2.-The functions of the above named officers shall be as usually pertain to such offices, and all officers shall be elected at each regular annual session.

Section 3.-That all vacancies occurring between the Conference sessions be filled by the Conference Committee.

SESSIONS.

Article 6. Section 1.-This Conference shall hold the regular sessions annually at such time and place as the Committee shall designate. The announcement of each session to be made in the MISSIONARY WORKER.

Section 2.-The committee is empowered to call extra sessions whenever an urgent demand for such may exist.

FUNDS.

Article 7. Section 1.-The funds of the Conference are the tithe and such local funds as seem to be necessary for the carrying on of its work.

Section 2.-A tithe of the tithe and all Sabbath-school, weekly, annual and other general offerings shall be paid quarterly to the British Union Conference.

AUDITING.

Article 8, Section 1.-That the books of the Conference treasurer be audited once a year.

Section 2.-The auditing of the accounts of all persons in the employ of the Welsh Conference shall be vested in a committee consisting of the Conference Committee and four persons, not in the employ of the Conference, chosen for this purpose annually by the Conference.

AMENDMENTS.

Article 9.-This Constitution may be amended or altered by a two-thirds vote of the voters present at any session, provided that if it is proposed to amend the Constitution at a special session, notice of such purpose shall be given in the call for such session.

THE CONSTITUTION OF

THE WELSH MISSION OF SEVENTH-DAY ADVENTISTS - 1958

Article 1. - Name.

This Organisation shall be known as the Welsh Mission of the Seventh-day Adventists and is hereinafter referred to as "this Mission."

Article 2. - Territory.

The territory of this Mission shall comprise the principality of Wales and the counties of Herefordshire and Shropshire.

Article 3. - Object.

The function of the organisation of this Mission is to proclaim the everlasting gospel of our Lord and Saviour Jesus Christ and to teach the commandments of God as the supreme rule of life.

Article 4. - Composition of this Mission.

This Mission shall be composed of such Seventh-Day Adventist churches within its territory as have been, or shall be, properly organised and received into this Mission by vote of a session of this Mission.

Article 5. - Sessions.

Section 1.

This Mission shall hold regular sessions at intervals of two years at such time and place as the Executive Committee shall determine, and a notice of such sessions shall be published at least four weeks before the appointed time of any session in the British Union Conference paper.

Section 2.

In the event of special conditions arising which make it advisable to postpone the calling of a regular session the Executive Committee may postpone such sessions for a period not exceeding one year, providing such action has the consent of at least two-thirds of the members of the Executive Committee expressed by personal vote or by signature to a resolution in writing submitted to the members of the Executive Committee. Separate copies of such a resolution may be signed for this purpose.

Section 3.

The Executive Committee may call a special session of this Mission at such time and place as it deems proper by a like notice as for regular sessions, and the transactions of such

a special session shall have the same force as those of regular sessions.

Such a special session may elect any officers or other persons or committees and transact any business and do any other act as under this Constitution a regular Session or Executive Committee between sessions may elect transact or do.

Section 4.

The standing committees of any session shall be nominated by a Recommendations Committee composed of one delegate from each church of up to fifty members, and one for each additional fifty members or part thereof, the members of this committee being chosen by the respective churches. This body of representatives shall be presided over by the President of the British Union Conference or his representative, and shall submit to the session for definite action their choice of names for various standing committees.

Article 6. - Delegates to Sessions.

The delegates of this Mission shall be designated as follows:

- (i) Delegates at Large.
- (ii) Regular delegates.

Delegates at Large.

- a. Attending members of the General Conference Executive Committee.
- b. Attending members of the British Union Conference Executive Committee.
- c. All members of the Executive Committee of this Mission.
- d. Ordained ministers of this Mission.
- e. Secretaries of departments of this Mission.

Regular delegates.

- a. Such persons as are duly accredited by the churches comprising this Mission. Each church shall be entitled to one delegate without regard to the number of its membership, and one additional delegate for each seven members.
- b. Such persons as may be appointed by the Executive Committee to represent the isolated members and companies of believers, other than organized churches.
- c. Such other persons as may be present who shall be received as delegates by vote of the session.

Article 7. - Voting at Sessions.

Each delegate shall be entitled to one vote on any question. The chairman of the session shall have a personal vote and in the case of equality of votes shall also have a casting vote.

Article 8. - Powers of Session.

Section 1.

This Mission in session shall have power to determine all matters and things for the order and good administration of this Mission and regulation of its affairs.

Section 2.

The plans and policies adopted by this Mission shall be in harmony with the plans and policies of the British Union Conference.

Article 9. - Credentials and Licences.

Section 1.

This Mission in regular session shall grant appropriate credentials and licences to such Ministers, Bible Instructors, colporteurs and lay preachers and church school teachers as it shall consider suitable to labour in the cause of this Mission, and recommend for ordination such men as shall have give proof of their call to the ministry.

Section 2.

The credentials or licences granted or issued by this Mission shall remain in force and be valid until the next regular session unless previously terminated by this Mission in special session or by the Executive Committee.

Article 10 - Elections.

All officers of this Mission shall be elected by the British Union at the time of its quadrennial session for a two-year period and between quadrennial sessions by the British Union Executive Committee.

Section 1.

This Mission in regular session shall elect:

- (i) Departmental Secretaries.
- (ii) Members of the Executive Committee.

Persons elected under Section 1 (i) and (ii) shall hold their respective offices or appointments until the next regular session of this Mission unless their offices or appointments are previously terminated by this Mission in special session or by the Executive Committee, and shall hold their offices until their successors are elected and enter upon their duties.

Article 11. - Officers and Departmental Secretaries and duties.

The Executive officers of this Mission shall be:

- (i) President.
- (ii) Secretary.
- (iii) Treasurer.

Section 1.

There shall be a secretary or secretaries to care for the interests of the departmental work.

Section 2.

President. The President shall supervise the general work of this Mission, and also all meetings of the Executive Committee, and labour in the general interests of this Mission in counsel with the Executive Committee.

Section 3.

Secretary. The secretary shall keep a record of all proceedings of the sessions of this Mission and of the meetings of the Executive Committee and perform such other duties as usually pertain to his office.

Section 4.

Treasurer. The treasurer shall receive all monies belonging to this Mission, keep an account of the same, and disburse them as the Executive Committee shall direct, and make a full report thereof at all sessions of this Mission and at such other times as may be required by the Executive Committee and perform such other duties as usually pertain to his office.

Section 5.

Departmental Secretaries. It shall be the duty of the Secretary in charge of a department to promote the general interests of the work entrusted to that department, to provide such statistical reports as may be required, and to perform all other duties usually pertaining to the office of such departmental secretary. Departmental secretaries shall work under the direction of the Executive Committee, and shall occupy an advisory relationship to the field.

Article 12. - Executive Committee.

The Executive Committee shall consist of the Executive officers of this Mission and five other persons duly elected by this Mission in session, of whom two shall be lay members.

Article 13. - Authority of the Executive Committee.

Section 1.

Between sessions the Executive Committee shall manage the affairs of this Mission in session as under this Constitution are not exclusively exercisable in session, and subject to this Constitution and any directions as to policy or otherwise and any regulations given or made by this Mission in session.

Section 2.

The Executive Committee, in counsel with the British Union Conference Committee, between sessions may remove from office for just and adequate cause any officer of this Mission, or from the Executive Committee any member thereof, provided that such action has the consent of at least two-thirds of the Executive Committee and the British Union Conference Committee by personal vote, taken separately.

Article 14. - Executive Committee Meetings and Notices.

Section 1

Meetings of the Executive Committee may be called at any time by the President, or, in his absence, by the Secretary.

Section 2.

Any four members of the Executive Committee, including the Chairman, shall, after due notice to the available members, constitute a quorum and shall be empowered to transact any necessary business.

Section 3.

Minority meetings of less than four members of the Executive Committee may be held for the transaction of urgent business, but actions at such meetings shall not be final until the minutes of such meetings have been approved in a regular session of the Executive Committee.

Article 15. - Wages and Expenses.

Section 1.

(i) The British Union Conference shall annually audit the expense accounts of the President and of the Secretary and Treasurer, and shall fix their wages for the ensuing year.

(ii) The Executive Committee shall annually, with at least one of the officers of the British Union Conference of Seventh-Day Adventists, audit the expense accounts of employees, and fix their wages for the ensuing year.

Section 2.

The Executive Committee shall have power to make such adjustments to the wages of the employees of the Mission as in its judgment may from time to time be necessary.

Section 3.

The wages of persons who may be temporarily employed in the field, in the Mission office, or in any regularly organised department, shall also be fixed by the Executive Committee.

Section 4.

In the absence of a special contract in writing to the contrary, all contracts of employment shall be deemed to be terminable by either party by one month's notice in writing.

Article 16. - Finance and Funds.

Section 1.

The funds of this Mission shall be as follows:

- (i) The tithe from the churches, companies and isolated members within its territory.
- (ii) Collections received at evangelistic meetings.
- (iii) Such appropriations from any source as may be available for the advancement of any work under its management and supervision.
- (iv) The income of any enterprise conducted through its departments.
- (v) Donations which may result from calls made by the Executive Committee.

Section 2.

This Mission shall receive funds from churches, Sabbath Schools, societies and individuals in trust for denomination work outside the territory of the British Union Conference, and shall forward the same to the British Union Conference Treasurer.

Section 3.

The tithes and offerings and all other funds received by this Mission shall be held as trust for appropriation to the work of the Seventh-Day Adventist denomination. It shall not be within the competence of the Executive Committee of this Mission, nor of the treasury department, nor of any officer agent or agency of this Mission to lend these funds to private individuals, or companies, or corporations nor involve them by endorsing in any official capacity notes or bonds or other securities, nor to divert in any way from their proper use and purpose the funds of this Mission.

Article 17. - Appropriations.

Section 1.

Tithe of the tithe. This Mission shall pay to the British Union Conference a tithe of the tithe it receives.

Section 2.

Sustentation Fund. This Mission shall pay to the British Union Conference such percentage of the tithe it receives as shall be agreed upon by the Executive Committee in counsel

with the British Union Conference Committee, the same to be used as a Sustentation Fund for the support of its aged and infirm workers, dependent widows of workers, and orphans of workers.

Article 18. - Auditors.

Section 1.

The books of account of this Mission shall be audited by the British Union Conference auditor at least once each calendar year.

Section 2.

The treasurer of this Mission shall arrange for the books of account of the local church treasurers to be audited at least once each calendar year.

Article 19. - Amendments

Any amendments to this Constitution shall be made by the British Union Conference Executive Committee and shall be in harmony with the Constitution of the British Union Conference of Seventh-Day Adventists.

**CONSTITUTION OF THE
BRITISH UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS.-1981**

Article 1. - Name.

This organization shall be known as the British Union Conference of Seventh-day Adventists and is hereinafter referred to as "this Union Conference." This Union Conference functions as a member and constituent unit of the General Conference of Seventh-day Adventists - Northern European Division, and acknowledges in all church matters the authority and leadership of such organizations.

Article 2. - Territory.

The territory of this Union Conference shall comprise England, Wales, Scotland, Northern Ireland, Eire, and all adjacent British Islands.

Article 3. - Object.

The object of this Union Conference is to proclaim the everlasting Gospel of our Lord and Saviour Jesus Christ and to teach the commandments of God as the supreme rule of life,

Article 4. - Composition of Union Conference.

This Union Conference shall be composed of such local conferences and missions within its territory as have been, or shall be, properly organized and received into this Union Conference.

Article 5. - Sessions.

a. This union Conference shall hold a regular session at an interval of five years at such time and place as the Executive Committee shall determine, and a notice of such session shall be published at least four weeks before the appointed time in the Union Conference paper.

b. In the event of special conditions arising which would make it advisable to postpone the calling of a regular session, the Executive Committee may postpone such session for a period not exceeding two years, provided that a regular session shall not be postponed without the consent of at least two-thirds of the members of the Executive Committee expressed by personal vote or by signature to a resolution in writing submitted to the members of the Executive Committee. Separate copies of the resolution may be signed for this purpose.

c. The Executive Committee may call a special session of this Union Conference at such time and place as it deems proper, by a like notice as for regular sessions, and the transactions of such special sessions shall have the same force as those of the regular sessions.

d. Such a special session may elect any such officers or other persons or committees and transact any such business and do any such other act as under this Constitution a regular session or the Executive Committee between sessions may elect, transact or do.

e. The standing committees for the Union Session shall be nominated by a special committee consisting of a General Conference or Division representative who may be present, who shall act as chairman, and five representatives from each local conference, and two representatives from each mission. The local (conference) representatives on this special committee shall be appointed by their respective delegations at the Union Session.

Article 6. - Delegates to Session.

The delegates to session of this Union Conference shall be:

a. All members of the Executive Committee of this Union Conference.

b. All ordained ministers holding regular credentials from this Union Conference or duly organized local conferences and missions within its territory.

c. All members of the Executive Committees of the General Conference of Seventh-day Adventists and the Northern European Division who may be present.

d. Such persons as are duly appointed by the Executive Committee of each local conference and mission. Each local conference and mission shall be entitled to appoint one delegate by reason of its organization and one delegate for each fifty church members or fraction thereof in such local conference or mission.

e. Such other persons as may be present who shall be received as delegates by vote of the session.

Article 7. - Voting.

Each delegate shall be entitled to one vote on any question. The chairman of the session shall in case of equality of votes have a casting vote.

Article 8. - Powers of Session.

a. This Union Conference in session shall have power to determine all matters and things for the order and good administration of this Union Conference and the regulation of its affairs, including the management and disposal of or dealing with all real and personal property and revenues held or proposed to be acquired for or on behalf or for the use, benefit or purposes of this Union Conference, subject however to any specific trusts relating thereto and for such purposes to give to the Union legal corporation or to any company corporation or person to whom any such real and personal property and revenues shall be vested such directions with reference thereto and as to the management and disposal thereof as this Union Conference shall deem expedient in harmony with Article 20. This union Conference in session may make rules to govern its own procedure.

b. This Union Conference in session shall have power to make adjustments in the boundaries of the local conferences and missions under its jurisdiction and to accept into membership such new conferences and missions as may be proposed by the Executive Committee of this Union. These adjustments in boundaries and the acceptance into membership of conferences and missions shall require a two-thirds majority vote.

Article 9. - Credentials and Licences.

a. This union Conference in regular session shall determine who are the approved ministers within the jurisdiction thereof, grant suitable credentials to such ministers and grant licences to those whom it shall consider suitable to labour in the cause of this Union Conference, and recommend for ordination such men as shall have given proof of their call to the ministry. Between sessions the Executive Committee is authorized to perform such duties.

b. Any credentials, licences, or certificates granted or issued by this Union Conference in session or by the Executive Committee shall remain in force and be valid until the next regular session unless previously terminated by this Union Conference in special session or by the Executive Committee.

Article 10. - Election.

a. This Union Conference in regular session shall elect:

- (i) Executive Officers.
- (ii) Departmental Directors.
- (iii) Elective members of the Executive Committee of this Union Conference.
- (iv) Auditors as provided for in Article 19, Section b.

(v) Officers of duly organized missions within this Union.

b. Persons thus elected shall hold their respective offices or appointments until the next regular session of this Union Conference, except for missions' appointments, which are by Constitution biennial, unless their offices or appointments are previously terminated by this Union Conference in special session, or by the Executive Committee in counsel with the Division officers.

c. This union Conference in session and the Executive Committee between sessions may establish such other offices, positions, and committees as may be determined, prescribe the duties and functions thereof and elect persons thereto and vary or terminate any such office, position, or committee and may remove any member of any such committee.

d. This Union Conference in session and the Executive Committee between sessions may elect, nominate, or appoint trustees of any real or personal property or revenues mentioned in Article 8.

e. The Executive Committee of this Union Conference shall recommend to the respective boards and management of Union institutions the appointment of their officers, bursars, editors, as may be required, within the six months that follow a Union Session.

Article 11. - Officers.

a. The Executive officers of this Union Conference shall be a president, a secretary, and a treasurer. The secretary and treasurer may be one person known as secretary-treasurer. There shall be such other officers as this Union Conference in session or the Executive Committee may determine.

b. All officers of this Union Conference shall hold office until the next regular session of this Union Conference or until their successors are elected, excepting where appointments are by Constitution biennial, and unless their appointments are previously terminated by this Union Conference in special session or by the Executive Committee.

c. The president shall supervise the general work of this Union Conference; open and preside at all sessions of this Union Conference and also at all meetings of the Executive Committee, but should he so desire he shall have power to call to the chair a representative of the General Conference of Seventh-day Adventists or of the Northern European Division, or a member of the Union Conference Executive Committee.

d. The secretary shall keep a record of all proceedings of the sessions of this Union Conference and of the meetings of the Executive Committee and perform such other duties as usually pertain to his office.

e. The treasurer shall receive all moneys belonging to this Union Conference, keep an account of same, and disburse them as the Executive Committee shall direct, and make full report thereof at all sessions of this Union Conference and a such other times as may be required by the Executive Committee and perform such other duties as usually pertain to his office.

Article 12. - Departmental Directors.

The departmental directors shall work under the direction of the Executive Committee and shall occupy an advisory relationship to the field.

Article 13. - Appointments.

This Union Conference in session and the Executive Committee between sessions

- a. shall appoint such agents, ministers, missionaries, and other persons as may be necessary to carry on the work of this Union Conference; and
- b. may terminate or vary any such appointment.

Article 14. - Executive Committee.

The Executive Committee shall consist of the Executive officers of this union Conference, the presidents of local conferences, and organized mission fields within this Union Conference, the directors of the organized departments of this Union Conference, the secretary of the legal corporation, the managers or Heads of Union institutions, the Newbold College principal, the chief editor of church publications, and up to five elective members as may be voted at the Union Session.

Article 15. - Authority of Executive Committee.

a. Between sessions the Executive Committee shall manage the affairs of this union Conference and may exercise such of the powers of this union Conference in session as under this constitution are not exclusively exercisable by this union Conference in session, but subject to this Constitution and any directions as to policy or otherwise and any regulations given or made by this Union Conference in session.

b. In particular and without prejudice to the general powers conferred by section a. the Executive Committee may between sessions exercise the powers of this Union Conference in session under Article 8 with regard to the real and personal property and revenues therein referred to.

c. The Executive Committee between sessions, in counsel with the Division officers, may remove from office, for just and adequate cause, any officer of this Union Conference or from the Executive Committee any member thereof, provided that such action has the consent of at least two-thirds of the members of the full Executive Committee by personal vote.

Article 16.- Meetings and Notices.

a. Meetings of the Executive Committee may be called at any time by the president or in his absence by the secretary upon the written request of three or more of the members of the committee.

b. Any seven members of the Executive Committee including the chairman shall, after due notice to available members, constitute a quorum and shall be empowered to transact any necessary business.

c. Minority meetings of less than seven members of the Executive Committee may be held for the transaction of necessary urgent business, but actions at such meetings shall not be final until the minutes of such meetings have been approved in regular session of the Executive Committee.

Article 17 - Annual Meeting.

a. The Executive Committee shall hold an Annual Meeting with as full a representation of its members as possible.

b. The Executive Committee at its annual meeting

- (i) shall nominate boards of management of all institutions of this Union Conference.
- (ii) shall examine and if necessary adjust the wages schedule and authorize the annual budgets and shall set all wage rates in harmony with the schedule.
- (iii) may transact any other business.

Article 18. - Finance, Funds.

a. The funds of this Union Conference shall be as follows:

- (i) A tithe of the tithe receipts of the local conferences and local missions within its territory.
- (ii) Special donations for work within its territory.
- (iii) A tithe of the profits of institutions under the control of this Union Conference.
- (iv) Such percentage of the annual profits of these institutions, after deducting the tithe, as may be arranged by joint counsel of the Executive

Committee of this Union Conference and the Boards of Management of the institutions.

b. This union Conference shall receive trust funds for the northern European Division of the General Conference as follows:

- (i) Funds received through local conferences and local missions from the churches, Sabbath schools, societies, and individuals, for missionary purposes.
- (ii) Special donations from any source.
- (iii) A tithe of the tithe of this Union Conference.
- (iv) Such percentage of the tithe of conferences and local missions and of the profits and pay-rolls of institutions as may be arranged by the Executive Committee of this Union Conference in harmony with the Northern European Division of the General Conference policy for the operation of the Retirement Fund for the support of such aged and infirm workers and for such dependent widows and orphans of workers as may be voted by the Executive Committee of this union Conference.

Article 19. - Auditors.

a. The auditor of the Northern European Division of the General Conference of Seventh-day Adventists shall be recognized as the auditor of the books kept by the Union Conference treasurer and shall audit the accounts of such major institutions within the Union Conference as the Division Committee may direct.

b. At each regular session this union Conference shall elect such auditors as may be required, whose duty it shall be to examine the accounts and vouchers of each and all of the local conference, missions and institutions under the jurisdiction of this Union Conference, at such times as the Executive Committee or the president may direct, and to report to the Executive Committee of this Union Conference or the Executive Committee of the local conference.

Article 20. - Trustees.

a. The legal corporation, Seventh-day Adventist Association Limited, formed and controlled by this Union Conference shall be the regular trustee for this union Conference to acquire, hold, manage, dispose of or deal with real and personal property for and on behalf of or for the use, benefit, or purposes of this union Conference, but subject to any specific trusts relating to such property and generally to conform with such directions, if any, as are from time to time given to it by or on behalf of this Union Conference.

b. The Irish Good Health Association Limited, a corporation formed and controlled by this Union Conference to represent and conduct all legal matters appertaining to our denominational work in Eire, shall be the regular trustee for this Union Conference to acquire, hold, manage, dispose of, or deal with real and personal property for and on behalf of, or for the use, benefit, or purposes of this union Conference in Eire, but subject to any specific trusts relating to such property and generally to conform with such directions, if any, as are from time to time given to it by or on behalf of this Union Conference.

Article 21. - Amendments.

This Constitution may be amended by a resolution of this union Conference in session passed by a majority of not less than two-thirds of the delegates who vote. No amendment shall be moved except with the consent of the Executive Committee unless notice thereof shall be given to the secretary not later than two calendar months before the date of holding the sessions and the notice of convening the session shall set out any intended amendment. If it is proposed to amend this Constitution at a special session, notice of the proposed amendment shall be given in the call for such session.

Article 22. - Dissolution.

a. The dissolution of this Union Conference may be effected by a three-fourths vote of the delegates present and voting at any regular or special session of this union Conference, provided that if it is proposed to dissolve the Union Conference at a special session, notice of the proposal to dissolve shall be given in the call for special session.

b. After all claims against this Union Conference have been satisfied, any remaining funds shall be transferred to the Northern European Division of Seventh-day Adventists. (Later the name of the Division was changed to the Trans-European Division)

APPENDIX H.

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS.

1872 - 1931-1979 - 1980

APPENDIX H.

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS IN 1872.

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but it is a brief statement of what it is, and has been, with great unanimity, held by them. We often find it necessary to meet enquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had the opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

As Seventh-day Adventists we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists who hold views with which we have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final unrepentant wicked; from another, in believing in the perpetuity of the law of God as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions, which aim to be a concise statement of the more prominent features of our faith.

1. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps.139:7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood, he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which

foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev.16; Heb.8:4, 5; 9:6,7; etc.

3. That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom.6:3-5.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3,5; Luke 20:36.

6. We believe that prophecy is part of God's revelation to man; that it is included in that scripture which is profitable for instruction, 2 Tim.3:16; that it is designed for us and our children, Deut.29:29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path, Ps.119:105, 2 Pet.2:19; and that a blessing is pronounced upon those who study it, Rev. 1:1-3; and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.

7. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; and the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Daniel 8:14, terminated in that year, and brought us to an event call the cleansing of the sanctuary.

10. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation, Heb.8:1-5, etc; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb.9:22,23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the Covenant," or testament. Num.10:33, Heb.9:4; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev.11:19.

12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labour, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost, Gen.2:2,3, and which will be observed in paradise restored, Isa.66:22,23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

13. That as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan.7:25, and has misled almost all Christendom in regard to the fourth commandment,

we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1,2, 1 Pet. 1:5, Rev. 14:12, etc.

14. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

15. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offences, and secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

16. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

17. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

18. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first with reference to the dead, and at the close of probation with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation -- points which must be determined before the Lord appears.

19. That the grave, whither we all tend, expressed by the Hebrew 'sheol' and the Greek 'hades' is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10.

20. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps.146:4; Eccl.9:5,6; Dan.12:2. etc.

21. That out of this prison house of the grave mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ, the wicked in the second resurrection, which takes place a thousand years thereafter. Rev.20:4-6.

22. That at the last trump, the living righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14: 1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev.20:4; 1 Cor.6:2,3; that during this time the earth lies in a desolate and chaotic condition, Jer.4:20-27, described, as in the beginning, by the Greek term 'abussos' bottomless pit (Septuagint) of Gen.1:2); and that here Satan is confined during the thousand years, Rev.20:1,2, and here finally destroyed, Rev.20:10; Mal.4:1; the theatre of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

24. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev.21:2, the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, Rev.20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal.4:1, becoming as though they had not been. Obad.15,16. In this everlasting destruction from the presence of the Lord, 2 Thes, 1:9, the wicked meet the everlasting punishment threatened against them, Matt.25:46. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Pet.3: 7-12.

25. That a new heaven and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Pet.3:13; Ps.37:11,29; Matt. 5:5.

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS 1931-1979.

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the Scriptural references upon which they are based, may be summarized as follows:

1. That the Holy Scriptures of the Old and the New Testament were give by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. (2 Tim. 3:15-17)
2. That the Godhead, or Trinity, consists of the Eternal Father, a personal spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person in the Godhead, the great regenerating power in the work of redemption. (Matt. 28:19; Isa. 44:6; 48:13; Matt. 12:32; 2 Cor. 13:14; Rev. 1:8, 11.)
3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature, He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father where He ever lives to make intercession for us. (John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.)
4. That every person, in order to obtain salvation, must experience the new birth. This comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus. (John 3:16; Matt. 18:3; Acts 2: 37-39.)
5. That baptism is an ordinance of the Christian church, the proper form being by immersion, and should follow repentance and forgiveness of sins. By its observation faith is shown in the death, burial, and resurrection of Christ. (Rom. 6:1-6; Acts 16: 30-33.)
6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments. These are great moral, unchangeable precepts, binding upon all men in every age. (Ex. 20:1-17.)
7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial or creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of

soul that Jesus promises to those who come to Him. (Gen.2:1-3; Ex.20:8-11; 31:12-17; Heb 4:1-10.)

8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy God provides a way whereby this may be done. He furnishes a substitute, even Christ the righteous one, to die in man's stead, making "him to be sin for us, who know no sin; that we might be made the righteousness of God in him." (2 Cor.5:21) We are justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by the blood of Christ for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convinces of sin and leads to the Sin Bearer, inducting believers into the new-covenant relationship, where the law of God is written on their hearts; and through the enabling power of the indwelling Christ, their lives are brought into conformity to the divine precepts. The honour and merit of this wonderful transformation belong wholly to Christ. (1 John 3:4; Rom 7:7; 3:20; Eph.2:8-10; 1 John 2:1,2; Rom.5:8-10; Gal.2:20; Eph 3:17; Heb.8:8-12.)

9. That God "only hath immortality." (1 Tim.6:16.) Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. (Rom.6:23.) "He that hath the Son hath life." (1 John 5:12.) Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality. (1 Cor.15:51-55.)

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. (Eccl.9:5,6; Ps.146:3,4; John 5:28,29.)

11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. (John 5:28,29; 1 Thess.4:13-18; Rev. 20:5-10.)

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging the universe of God, of sin and sinners. (Rom.6:23; Mal.4:1-3; Rev.20:9,10; Obadiah 16.)

13. That no prophetic period is given in the Bible to reach to the Second Advent, but that the longest one, the 2300 days of Daniel 8:14, terminating in 1844, reaches to an event called the cleansing of the sanctuary. (Dan.8:14; 9:24,25; Num.14:34; Eze.4:6.)

14. That the sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister. The priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation. That this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14, its cleansing being as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary, foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation. (Dan.7;9,10; 8:14; Heb.8:1,2,5; Rev.20:12, Num.14:34; Eze.4:6.)

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6,7,) sends forth a proclamation of the approach of the Second Advent of Christ; that this work is symbolized by the three angels of Revelation 14, and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming. (Amos 3:6,7; 2 Cor.5:10; Rev.14:6-12.)

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first with reference to the dead, and second, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. (1 Peter 4:17,18; Dan.7:9,10; Rev.14:6,7; Luke 20:35.)

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world; not loving its sinful pleasures nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco and other narcotics, and to avoid every body-and-soul-defiling habits and

practice. (1 Cor.3:16,17; 9:25; 10:31; 1 Tim.2:9,10; 1 John 2:6.)

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. (Lev.27:30; Mal.3:8-12; Matt.23:23; 1 Cor.9:9-14; 2 Cor.9:6-15.)

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph.4:12.) That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church (1 Cor.1:5-17; 1 Cor.12:1-28; Rev;12:17;19:10; Amos 3:7; Hosea 12:10,13.) They recognize that this gift was manifested in the life and ministry of Ellen G. White.

20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, and the establishment of His everlasting kingdom. The almost complete fulfilment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not the Son of man" will be revealed. (Luke 21:25-27;17:26-30; John 14:1-3; Acts 1:9-11; Rev.1:7; Heb.9:28; James 5:1-8; Joel 3: 9-16; 2 Tim. 3:1-5; Dan.7:27; Matt.24:36,44.)

21. That the Millennial reign of Christ covers the period between the first and the second resurrection, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration that destroys Satan and his host the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. (Rev.20; Zech; 14:1-4; 2 Peter 3: 7-10.)

22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ, he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Christ, the Lord, will reign supreme, "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," will ascribe "blessing, and honour, and glory, and power." unto "him that sitteth upon the throne, and unto the Lamb for ever and ever." (Gen.13:14-17; Rom 4:13; Heb.11:8-16 Matt.5:5; Isa.35; Rev 21:1-7; Dan 7:27; Rev. 5: 13.)

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS 1980.

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. The Holy Scriptures.

The Holy Scriptures, Old and New Testaments, are the written word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20,21; 2 Tim.3:16,17; Ps.119:105; Prov.30:5,6; Isa.8:20; John17:17; 1 Thess.2:13; Heb.4:12.)

2. The Trinity.

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons, God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt.28:19; 2 Cor.13:14; Eph.4:4-6; 1 Peter 1:17; Rev.14:7.)

3. The Father.

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen.1:1; Rev.4:11; 1Cor.15:28; John 3:16; 1 John 4:8; 1 Tim.1:17; Ex.34:6,7; John 14:9.

4. The Son.

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. by His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3,14; Col.1:15-19; John 10:30; 14:9; Rom.6:23; 2 Cor.5:17-19; John 5:22; Luke 1:35; Phil.2:5-11; Heb.2:9-18; 1 Cor.15:3,4; Heb. 8:1,2; John 14:1-3.)

5. The Holy Spirit.

God the eternal Spirit was active with the Father and the Son in Creation, incarnation and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen.1:1,2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor.3:18; Eph. 4:11,12; Acts 1:8; John 14:16-18,26; 15:26,27; 16:7-13.)

6. Creation.

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "heaven and the earth" and all living things upon the earth, and rested on the seventh day of the first week. thus he established the Sabbath as a perpetual memorial of His completed creative work. the first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with

responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1;2; Ex. 20:8-11; Ps. 19:1-6; 33:6,9;104; Heb.11:3.)

7. The Nature of Man.

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and soul, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen.1:26-28; 2:7; Ps.8:4-8; Acts 17:24-28; Gen.3; Ps.51:5; Rom.5:12-17; 2 Cor.5:19,20; Ps.51:10; 1 John 4:7,8,11,20; Gen.2:15.)

8. The Great Controversy.

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev.12:4-9; Isa;.14:12-14; Eze.28:12-18; Gen.3; Rom.1:19-32; 5:12-21; 5:12-21; 8:19-22; Gen.6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

9. The Life, Death, and Resurrection of Christ.

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our

forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa 53; 1 Peter 2:21,22; 1 Cor.15: 3,4, 20-22; 2 Cor.5:14,15,19-21; Rom.1:4;3:25; 4:25; 8:3,4; 1 John 2:2; 4:10; Col.2:15; Phil.2:6-11.)

10. The Experience of Salvation.

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Cor;5:17-21; John 3:16 Gal.1:4:4-7; Titus 3:3-7; John 16:8 Gal.3:13m14l 1 Peter 2:21,22; Rom. 10:17l Luke 17:5l Mark 9:23,24l Eph.2:5-10; Rom.3:21-26; Col.1:13,14; Rom.8:14-17; Gal.3:26; John 3:3-8; 1 Peter 1:23; Rom.12:2; Heb.8:7-12; Eze.36:25-27; 2 Peter 1:3,4; Rom 8: 1-4; 5:6-10.)

11. The Church.

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen.12:3; Acts 7:38; Eph.4:11-15; 3:8-11; Matt.28:19,20, 16:13-20; 18:18; Eph.2:19-22; 1:22,23; 5:23-27; Col.1:17,18.

12. The Remnant and Its Mission.

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev.12:17; 14: 6-12; 18:1-4; 2 Cor.5:10; Jude 3,14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)

13. Unity in the Body of Christ.

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom.12:4,5; 1 Cor.12:12-14; Matt.28:19,20; Ps.133:1; 2 Cor.5:16,17; Acts 17:26,27; Gal.3:27,29; Col.3:10-15; Eph.4:14-16; John 17:20-23.)

14. Baptism.

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom.6:1-6; Col.2:12,13; Acts 16:30-33; 22:16; 2:38; Matt.28:19,20.)

15. The Lord's Supper.

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake,

we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (1 Cor.10:16,17; 11:23-30; Matt.26:17-30; Rev.3:20; John 6:48-63; 13:1-17.)

16. Spiritual Gifts and Ministries.

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfil its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love.

(Rom.12:4-8. 1 Cor.12:9-11,27,28; Eph.4:8,11-16; Acts 6:1-7; 1 Tim.2:1-3; 1 Peter 4: 10,11.)

17. The Gift of Prophecy.

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28,29; Acts 2:14-21; Heb.1:1-3; Rev.12:17; 19:10.)

18. The Law of God.

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through

the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exod.20:1-17; Ps.40:7,8; Matt.22:36-40; Deut.28:1-14; Matt.5:17-20; Heb.8:8-10; John 16:7-10; Eph.2:8-10; 1 John 5:3; Rom; 8:3,4; Ps.19:7-14.

19. The Sabbath.

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen.2:1-3; Exod.20:8-11; Luke 4:16; Isa.56: 5,6;58:13,14;Matt.12:1-12; Exod.31:13-17; Eze.20:12,20; Deut.5:12-15; Heb 4: 1-11; Lev.23:32; Mark 1:32.)

20. Stewardship.

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron.29:14; Haggai 1:3-11; Mal.3:8-12; 1 Cor.9:9-14; Matt. 23:23; Rom.15:26,27.)

21. Christian Behaviour.

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our

amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Rom.12:1,2; 1 John 2:6; Eph.5:1-21; Phil.4:8; 2 Cor.10:5; 6:14; 7:1; 1 Peter 3: 1-4; 1 Cor. 6:19,20; 10:31; Lev.11:1-47; 3 John:2.)

22. Marriage and the Family.

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honour, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message.

(Gen.2:18-25; Matt.19.3-9; John 2:1-11; 2 Cor.6.14; Eph.5:21-33; Matt.5:31,32; Mark 10:11,12; Luke16:18; 1 Cor.7:10,11; Exod.20:12; Eph.6:1-4; Deut.6:5-9; Prov.22:6; Mal.4:5,6.)

23. Christ's Ministry in the Sanctuary.

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was

inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Heb. 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16,17; Dan. 7:9-27; 8:13,14; 9:24-27; Num. 14:34; Eze. 4:6; Lev. 16; Rev. 14:6,7; 20:12; 14:12; 22:12.)

24. The Second Coming of Christ.

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfilment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times.

(Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 26:43,44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)

25. Death and Resurrection.

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Rom. 6:23; 1 Tim. 6:15,16; Eccl. 9:5,6; Ps. 146:3,4; John 11:11-

14; Col.3:4; 1 Cor. 15: 51-54; 1 Thess. 4:13-17; John.5:28,29; Rev.20: 1-10.)

26. The Millennium and the End of Sin.

The millennium is the thousand year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev.20; 1 Cor.6:2,3; Jer.4:23-26; Rev.21:1-5; Mal.4:1; Eze.28:18,19.)

27. The New Earth.

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen.(2 Peter 3:13; Isa.35; 65:17-25; Matt.5:5; Rev.21:1-7; 22:1-5; 11:15.)

APPENDIX I.

**LECTURES GIVEN BY J.S.WASHBURN AND HIS ASSOCIATES AT BATH
1892-93**

**LECTURES GIVEN BY J.S.WASHBURN AND HIS ASSOCIATES AT CARDIFF
1897**

**LECTURES BY W.H.MEREDITH AND HIS ASSOCIATES AT BARRY DOCK
1904-05**

LECTURES GIVEN AT NEWPORT BY A.F.BIRD FROM 1926 TO 1929

LECTURES GIVEN BY GEORGE EMM AT ABERDARE 1953-54

**LECTURES AND SEMINARS GIVEN IN THE WELSH MISSION BY
M.I.WALKER 1976-85.**

APPENDIX I.

1.

LECTURES GIVEN BY J.S.WASHBURN AND HIS ASSOCIATES AT BATH.

Two Services and subjects each Sunday night.

Series 1.

1. "Millennium" Christ's reign with the Saints? Where? Is it heaven on earth? Is it near? Worlds Conversion.
2. "Jesus the Wonderful." Christian Temperance illustrated by a set of pictorial charts showing the effects of alcohol and tobacco. Also alcoholic test of Bath liquors.
3. "Jesus the Wonderful." Election and Predestination. God's purpose in Christ.
4. "Jesus the Wonderful." Heaven and the New Earth. Home of the Saved. Shall we know each other there?
5. "Inspiration of the Scriptures" Is the whole bible inspired and how much? Is it all true and how true?
6. "Jesus the Wonderful" What shall I do to be saved? Covenants of Grace and Works.
7. Saved by what? The Law or Grace?
8. "The Greatest Thing in the World."
9. "The Book of Romans." Chapter 1. What is the Gospel?
10. "The Book of Romans." Chapters 1 and 2. Development of Antichrist.
11. "Return of the Jews." Christ in Romans. Chapter 11. "The Judgment." What are the Israelites? Return of the Jews
12. "Return of the Jews." Christ in Romans Chapters 2 and 3. Who am I? Jew, Israelite or Gentile? Which?
13. "Two Resurrections." Christ in Romans. The two resurrections! A millennium apart? Israel?

Series 2.

**"The end of the World." - The Book of Daniel.
The Second Coming of Christ.**

1. Signs of the end.

2. Behold I come quickly.
3. But the day and the hour knoweth no man.
4. Prophecy fulfilled in history.
5. Shadrach, Meschack, Abednego.
6. The burning fiery furnace.
7. The Insane King.
8. Belshazzer's feast.
9. Mene Tekel Upharsin.
10. Four universal kingdoms.
11. The Antichrist.
12. 1260 years persecution.
13. Great words against the Most High.

The Christian Sabbath. Is it Saturday or Sunday?

14. "Did Christ keep Saturday?" Is His righteousness sufficient. Did the apostles keep Saturday?
15. "Origin of Sunday observance." In the Christian Church. Pentecost - was it the first day of the week or the seventh? Sun worship - The Druids.
16. "Christmas and Sunday." Did they originate with Christ or Antichrist? How were they observed before Christ? Protestant admissions and Catholic claims. Ancient sun worship.
17. "The Two Mysteries." The mystery of Godliness and iniquity. Divinity in the flesh. Origin of images and saint worship, of prayers for the dead, of the worship of Mary.
18. "The Two Mysteries." God incarnate. Satan incarnate. Pagan philosophy christened. Worship of Mary and images.
19. "Mystery of Iniquity." How the Bishop of Rome became Pope. Apostolic succession. Catholic Fathers.
20. "Mystery of Iniquity." First Christian Emperor. (Constantine.) Union of Church and State.
21. "The National Church of the 'Christian' Emperor Constantine." The birth of the Papacy.

22. "War of the Creeds." The Doctrine of the Trinity. The Arian heresy. Mary is made the mother of God.
23. "The Little Horn." Papal infallibility. Daniel 7:24 & 25 fulfilled.
24. "The Kingdom of God on Earth." Is Christ's Kingdom of this World?
25. "The World's Midnight." The Inquisition.
26. "Morning Light." The Waldensians-Wycliffe-Huss-Jerome.
27. "The Diet of Worms." Luther before the Councils. The great battle of the Reformation. The Jesuits.
28. "How England came to have an established Church." Ritualism--Disestablishment, is it just?
29. "The Two Witnesses." The French Revolution. The origins of Presbyterians, Congregationalists, Baptists and Methodists.
30. "The Longest Prophetic Period." The 2,300 days of Daniel 8. Chronological proof that Jesus is the Messiah. Prophecies of Daniel and Revelation.
31. "The Scapegoat." Is it Christ or Satan? The Sanctuary in Heaven. The Atonement.
32. "The Judgment Hour." Has the Judgment been in progress since 1844?
33. "The Fall of Babylon." What is Babylon? What is its fall?
34. "The Mark of the Beast." What is it?
35. "144,000 of Revelation 7." Who are they? What is the Seal?

Sources:- The Bath Chronicle and Keene's Bath Journal.

LECTURES GIVEN BY J.S.WASHBURN AND HIS ASSOCIATES AT CARDIFF.

1897.

Two Services and subjects each Sunday night.

1. The Second Advent.
2. The Millennium.

3. The End of the World-Is it Near?
4. The Larger Hope-Will all men be saved?
5. The War between Capital and Labour, Social Degeneracy, Religious Hypocrisy, the increase in the War Spirit-Are these signs of the end?
6. Turkey and America.
7. Heaven and Earth. The home of the saved. Shall we know each other there?
8. The Holy City(New Jerusalem). The 144,000.
9. Angels: Are they the Spirits of the Dead?
10. Origin of Satan. Spiritualism, who are the Spirits?
11. Jesus the Wonderful. The only refuge from Spiritualism.
12. The World in Prophecy. Ancient Spiritualism.
13. The Book of Daniel, Chapters 3,3,5 and 6.
14. The Four Universal Kingdoms, Greece in Prophecy. Romanism, is it Spiritualism? Daniel Chapter 7.
15. The Sabbath and the Lord's Day: the true rest. The first day or the seventh-which? Why do Christians keep Sunday? Why not Saturday?
16. The Everlasting Gospel and the Unchangeable Sabbath.
17. Is Sunday the Sabbath or the Lord's Day? What is the teaching of the New Testament? The Rest Day of the Lord.
18. Sunday Worship and Sunday. Who changed the Sabbath?
19. The Falling Away and the Apostasy.
20. The Church in the Days of the Apostles and the Apostasy.
21. The Dark Ages and the Morning Star of the Reformation.
22. Councils, Creeds and Saints. Ancient and Modern.
23. The Heavenly Sanctuary and its High Priest. Is the Priesthood abolished? Do we need earthly Priests?
24. Baptism. Its significance and importance. Is there any particular mode?
- 25 The Dark Ages and the Reformation.

26. Luther and the Diet of Worms

27. Ritualism: Its Root and Remedy. How the Church of England was established.

28. The French Revolution in Prophecy. Will a similar condition soon prevail through all the World?

Souces:- The Western Mail and The South Wales Echo.

LECTURES BY W.H.MEREDITH AND HIS ASSOCIATES AT BARRY DOCK

1904-5.

Two services each Sunday.

1. "A Wonderful Dream."

2.a. Signs of Christ's Coming. b. In this Generation.

3. A Prophetic History of Nations.

4.a. The Millennium. b. What takes place during the thousand years.

5. The Antichrist, Who is he? Is he yet come?

Two services each Sunday and five services Monday to Friday.

6. Christ's Second Coming.

7. The end of all nations.

8. Measuring the Temple.

9. The Times of the Gentiles.

10. The Two Witnesses.

11. The Reign of Terror.

12. God's Word made plain.

13. The Seventy Weeks of Daniel 9:24.

14. The Messiah cut off.

15. The Sanctuary.

16. The Cleansing of the Sanctuary.

17. The True Tabernacle.

18. The Blotting out of Sin.

19. The 2,300 days.

20. The Heavenly things purified.

21. The Hour of the Judgment.

22. The Standard of His Judgment.

23. The Law of Liberty.

24. The Perpetuity of the Law.

25. Christ the Law Giver.

26. The Law Magnified by Christ.

27. Law and Grace.

28. The Whole World under Grace.
29. The Sin of the World.
30. Our love to God.
31. What did Christ Abolish.
32. The New Covenant.
33. The New Testament.
34. The True Gospel.
35. The Falling Away.
36. The Dark Ages.
37. The Reformation.
38. The Church in the Wilderness.
39. The Great Tribulation.
40. The Man of Sin.

Studies in the Book of Daniel.

41. The Fiery Furnace.
42. Its Lessons.
43. Nebuchadnezzar's Fall.
44. Nebuchadnezzar's Repentance.
45. Belshazzar's sin.
46. The Last Days of Babylon.
47. Daniel's Deliverance.
48. Daniel's Vision of the Great Beast.
49. The Little Horn of the Fourth Beast.
50. The Ancient of Days.
51. The Judgment Scene.
52. The Angels of God.
53. The Son of Man.
54. The Everlasting Kingdom.
55. The Gift of the Saviour.
56. Grecia in Prophecy.
57. The Desolation.
58. The Year of the Crucifixion foretold.
58. A Retrospect. (Probably on the studies in Daniel)

Studies in the Book of Revelation.

59. Michael and his Angels.
60. The Dragon and his Angels.
61. War in Heaven.
62. Salvation Proclaimed.
63. The Gospel Church.
64. The Church persecuted.
65. The Dragon's wrath with the Remnant Church.
66. The Papacy in Prophecy.
67. The two horned Beast of Revelation 13.
68. The Image of the Beast.
69. The Number of his Name.
70. The 144,000.
71. The Father's Name.

Studies on Revelation 14:6-8.

72. A World-wide Message.
73. The Time of the Message.
74. Fear God and Give Glory to Him.
75. Worship the Creator, Why?
76. Babylon is Fallen.
77. The Sins of Babylon.
78. The Sabbath of Creation.
79. Redemption's Rest Day.
80. The Sabbath before Sinai.
81. The Fourth Commandment.
82. The Sabbath a Sign.
83. Perpetuity of the Sabbath.
84. The New Testament Sabbath.
85. Is Sunday the Sabbath?
86. The Lord's Day.
87. The First Day of the week.
88. Christ and the Sabbath.

Studies in the Law and the Sabbath.

89. The Papacy in Prophecy.
90. The Law as changed by the Papacy.
91. The origin of Sunday Laws.
92. The History of the Sabbath.
93. The Traditions of Men.
94. The Test of the Ages.
95. The Seal of God.
96. Why not found out before.
97. The Sabbath of the Gentiles.
98. The Breach in the Law.(1)
99. The Repairers of the Breach.
100. God's Promises to the Faithful.
101. The Breach in God's Law.(2)

Sources:- The Barry Herald and The Barry Dock News.

LECTURES GIVEN AT NEWPORT BY A.F.BIRD FROM 1926 TO 1929.

Analysis of the lectures.

The Bible.

1. The authority of the Bible.
2. Archaeology and the Bible.
3. Prophetic Evidences of Bible Inspiration.
4. Mysteries of the Bible.
5. The Bible and Miracles. Shall we cut out the Supernatural?
6. How we got the Bible.
7. What the Bible says about inspiration.

8. The best defence of the Bible.
9. Do you know how the Bible was compiled?

Salvation.

1. What is Repentance?
2. Why Confess?
3. Predestination.
4. Bible Election.
5. Was Pharaoh Predestined to Damnation?
6. Faith's Perplexities, an Assurance.
7. The Cross in the Epistles-four lectures.
8. Do you know Jesus?
9. The Central Person of the Foursquare Gospel.
10. The Deity of Christ.
11. The Conscience. What is it, is it a trustworthy guide?

Life After Death.

1. Beyond the Tomb! What?
2. Do the dead really come back?
3. Where are the dead?
4. Is there a hell? Will the wicked burn for ever?
5. After death-what?
6. The life beyond. Shall we know our loved ones?
7. Are the dead alive? Can we communicate with them?
8. Is Hell a fable or a furnace?
9. Is death the gate to endless joy?
10. The Great Beyond, 70 People Die every minute. Where do they go?
11. Spiritualism on Trial! Moses, Paul and John give Evidence.
12. The Flames of Hell. Does the Bible teach Eternal Torment? Hear the burning question answered.
13. Millions no living will die twice. Are we nearing the golden age of the Millennium? Will Sinners have another chance?
14. Does the Soul go out like a candle?

Reformation and Papacy.

1. Our Peril, Antichrist Unmasked. Latimer's 'Light' must not go out.
2. The Rock and Keys of the Church.
3. Will the Reformation be fought again?
4. The Battle-Ground for the New Reformation.
5. Union of Churches Coming. Amazing Bible Prediction.
6. The Crusade against Protestantism. Will it Succeed?
7. The new Papal Move - 1870 - now - the next step.
8. Peter's Primacy. The Church's Foundation and the Keys of the Kingdom.

Second Coming.

1. Signs of a better Day.
2. Our Lord's Return.
3. 1826 and now! A Century of Wonders in the light of God's Word.
4. Peace on Earth for a Thousand Years. Where will you spend the Millennium?
5. Marvels of Our Age in the Light of Divine Prophecy.
6. Seven effects of Christ's Coming.
7. The City Four Square. Thrilling Revelation of a Future Life.

The Jews.

1. The Return of the Jews.
2. Salvation to the Jews.
3. Why the Jews rejected Christ.
4. Zionism. Triumph or Tragedy?
5. The Gathering and Restoration of Israel.
6. Was Christ the Messiah?

Sanctuary and Judgment.

1. Unto 2,300 days. Prophetic Evidence of Christ's Messiahship.
2. An Object Lesson of Redemption.
3. At the Bar of God. Why - When - How shall we appear?
4. Moses' Tabernacle. Its Symbolic Lessons of Redemption.
5. Acquitted or Condemned. An Inspired picture of the Supreme Court.
6. A more excellent ministry. Christ's Redemptive Work in Type and Antitype.

Sin and Evil.

1. The Origin, Nature and Remedy of Evil. Unto you a Saviour.
2. Is the Devil a Person?

Creation.

1. Adam or Ape? Was the World made in six days.
2. Eden or the Zoo? Whence came man?

Sabbath.

1. £200 Reward for a Missing Text in Connection with a crime against Heaven.
2. The Mystical 666 and the Mark of the Beast,

Predictive Prophecy.

1. Union of Churches Coming.
2. America's Destiny.

Studies in Revelation.

Fifteen lectures were given on the themes in the Book of Revelation.

Source:- The South Wales Argus.

LECTURES GIVEN BY GEORGE EMM AT ABERDARE 1953-1954.

1. The Heavens are Telling.
2. The Other Side of Death.
3. Are Other World's Inhabited?
4. Why God will not permit World Destruction by the Hydrogen Bomb.
5. Why does God Permit Suffering?
6. Christ Will Come Again. But, How? Why? Where?
7. The Bridge From Trouble to Happiness.
8. Amazing Signs of Christ's Soon Return.
9. How to solve life's Greatest Problem.
10. The Secret of a Happy Marriage.
11. There shall be signs in the heavens.
12. What or Where is Heaven?
13. The Man Who Wrote His Life Story Before He Was Born.
14. The Secret of Personal Power.
15. Is Conscience a Reliable Guide?
16. The Let-down of the Piltdown Man.
17. All Eyes on Russia and the East.
18. Three Steps to Heaven.
19. God's Passion Play in the Desert.
20. The Way of Jesus Christ in 1954.
21. The Mystery of Modern Spiritualism. Can the living talk with the dead?
22. Where are the dead?
23. After Death. Will God give a Second Chance?
24. What happens to Man's Soul at Death?
25. 1,000 Infidels Converted by this Prophecy.
26. Is Hell-fire the Sinner's future home?
27. Court Week in Heaven.
28. The Cross and its Shadow.
29. Who is the Antichrist?
30. The emblem of Liberty, Loyalty and Love.
31. The Key to Present Truth.
32. The Maiden, the Moon and the Monster.
33. £200 Offered for a Missing Text.
34. The Faith that Heals.
35. Why so many Denominations?

36. Coming...A Time when no man can buy or sell.
37. The Secret of Radiant Health.
38. The Life-story of a Christian.
39. 3 Men of Aberdare Who will not go to Heaven.
40. Birth of a New World.
41. Why do I Attend Church?
42. Why was Jesus Baptized?
43. When Hell on Earth becomes Heaven on Earth.
44. Greatest Sign of all that Christ will come in Our Day.
45. Palestine and the Jew.
46. The Man God tried to Kill.
47. The Woman in Scarlet.
48. The Sin God Never Forgives.
49. Why Trouble Comes?
50. Four Horsemen of the Apocalypse.
51. Shall we Know our loved ones in Heaven?
52. Christendom's Most Puzzling Question.
53. An Imaginary trip with St.Peter through the City of Rome.

Source:- The Aberdare Leader.

LECTURES AND SEMINARS GIVEN IN WALES BY M.I.WALKER 1976-1985.

South Wales.

1. What Think Ye of Christ?
2. When Astrologers Failed and Dreams Came True.
3. Voice of the Ancient Past.
4. Life's Greatest Question.
5. The Coming Man of Destiny.
6. Why Does God Permit Suffering?
7. The Wall God Built To Safeguard Civilization.
8. The Missing Link and The Link That's Missed.
9. Three Visitors From Outer Space.
10. God's Sign of the True Christian.
11. In Search of the Missing Text.
12. Calvary in a Tent.
13. Where are the dead?
14. Where Will the Dead Spend Eternity?
15. The Gateway to a New Life.
16. The Outstanding Prophecy of Revelation 13.
17. God's Identification of the True Church.
18. Highways to Health and Happiness.
19. The Secret of Your Victory in Christ.
20. Taking God as My Partner.
21. Could the Apostle Paul be the Pastor of Your Church?

AMAZING DISCOVERIES SERIES.

1. Our Spectacular World of Nature.
2. Britain's Early Celtic Church.

3. Around the World in Eighty Minutes.
4. Adam's Mother's Birthday.
5. Battle For The Truth.
6. Happiness Wall To Wall.
7. The Marvels of Turkey and the Seven Churches of Revelation.
8. Behold The Man!
9. Abu Simbel and the Strange Rites of a Peculiar People in the Arabian Desert.
10. The Handwriting on the Wall.
11. Noah's Ark - Fact or Fiction?
12. Can a Murderer be Forgiven?
13. Demons in the World Today.
14. What Happens When A Man Dies?
15. How To Celebrate The Resurrection.
16. How To postpone Your Own Funeral.
17. The Last Night On Earth.
18. The Sin God Cannot Forgive.
19. The Beast, The Lamb And the Man Called "666".
20. The Question That God Cannot Answer.
21. The Return of Elijah The Prophet.
22. The Flaw In Pharaoh's Prayer.
23. Amazing Discoveries in Bible Lands.
24. The City Under the Sea.
25. Eastern Mysteries Invade the West.
26. Chariot to the Stars.
27. Is Tomorrow Cancelled.
28. Inside Russia Today.
29. The Holy Land and The Story Of The Man Who Made It Famous.
30. Jerusalem - The Sacred City.
31. Birth in Bethlehem - Death In Jerusalem.

Lecture Titles at Telford Services 1984-85.

1. The Greatest Promise. (The second coming)
2. Masada and The Oracle From Babylon. (Daniel Chapter 2.)
3. The Man God Turned Around. (Salvation)
4. The Day I Died and Rose Again. (Christian Baptism.)
5. God's Theatre of Grace. (Sanctuary services in O. Testament.)
6. Into All The World. (The message of the judgement.)
7. God's Flag For All Nations. (Sabbath Rest.)
8. Why Do Some Keep Sunday Instead Of The Bible Sabbath?
9. Why Suffering?
10. Solving the Mystery of Death.
11. 1,000 Years and The Creation Of a New World.
12. The Flaw In Pharaoh's Prayer. (confession and forgiveness.)

Seminars given by M.I.Walker to review the Lectures and establish the Faith of those who attended Follow-up meetings.

The Second Coming.

1. How Will Jesus Come Again?
2. Signs Of The Second Coming Of Christ.
3. Gods Promise Of The Earth Made New.
4. The Millennium.

The Nature and Character of God.

1. The Names Of God.
2. The Godhead.
3. The Titles Of Jesus.
4. The Life of Jesus.
5. The Trinity.
6. Jesus Christ - The Revelation of God.
7. The Holy Spirit - The Third Person Of The Godhead.

Spiritual Gifts.

1. The Gifts of the Holy Spirit.
2. Strange Phenomenal Utterances.
3. The Gift Of Tongues.

Angels.

1. Who are the Angels.
2. The Origin of Evil.

Salvation.

1. Righteousness By Faith.
2. Justification - Sanctification - Glorification.
3. A Better Covenant.
4. What Does It Mean To Be A Christian?
5. The Theology of the Atonement.
6. Jesus - The Bridge From Death To Life.
7. Loving God Leads To Obeying Him.
8. Christian Growth (Sanctification)
9. Christ's Memorial of Baptism.
10. Christ's Three Memorials - Sabbath - Baptism - Communion.
11. The Lord's Supper.

The Sanctuary.

1. Jesus In The Sanctuary.
2. Type Meets Antitype.
3. The Longest Time-Prophecy in the Bible.

Law and Grace.

1. God's Ten Commandments.
2. Who Gave The Ten Commandments?
3. Christ And The Ten Commandments.
4. Difference Between The Two Laws.
5. Law and Grace.
6. God's Law Of Love.

The Sabbath.

1. The Lord's Day.
2. Questions and Answers About The Sabbath.
3. The Text That Does Not Exist!

Bible Study.

1. Buried Treasure - How to Study the Bible.
2. Where to look in the Bible.
3. The Bible in a Nutshell.
4. How To Understand and Study the Bible.
5. Symbols of Bible Prophecy.

Life After Death.

1. Wanted - Dead Or Alive? (The Resurrection)
2. Is There and After-Life.
3. God's Word On Life and Death.
4. Clearing Two Great Misconceptions Used As A False Premise For Interpreting The Parable Of The 'Rich Man And Lazarus'.

Health.

1. The Christian Philosophy of Life. (Spiritual, Physical and Mental)
2. Principles of Health.
3. None of these Diseases. (Cleanliness is next to Godliness)
4. Can we be Healthy Without Meat?
5. How to die Younger!
6. Some Simple Health Rules.

Stewardship.

1. God's Double Ownership. (Our Maker - Our Redeemer)
2. God's Management - In Partnership With God.

Studies in Revelation.

1. The Seven Churches of Revelation Chapters 2 and 3.
2. The Vision of Revelation Chapters 4 to 6.
3. Prophetic Parallels Revelation 13 and Daniel Chapter 7 and 8.

4. The Papacy in Revelation 13.
5. The Mysterious Number "666" Of Revelation 13:18.

The Papacy.

1. Roman Catholic Traditions.
2. Prophetic Identification Marks of the Papacy.
3. the Seal of God and The Mark of the Beast.

Prayer.

1. In Conversation with God:- Scriptural Prayer and Response.
2. Five Secrets of Answered Prayer.

The Christian Witness.

1. How to Witness.

Source:- M.I.Walker.

APPENDIX J.

NOTES ON THE SANCTUARY BY W.H.MEREDITH

APPENDIX J.

Notes on The Sanctuary by W.H.Meredith.

Introduction:

The truths of the Sanctuary and its services need to be known and understood. The Sanctuary makes clear the wonderful love of God. It reveals God's plan to pardon the sinner. It upholds the majesty of the law. It makes known the long suffering of God. It declares the righteous judgments of God, and teaches the truth of a personal God.

It is important to remember that there are connected with the Sanctuary and its services, two Covenants, two Sanctuaries, two Sacrifices, two Priesthoods - type and Antitype. We need to understand these as they apply to our own day and generation. For our own good let us briefly review:

THE PSALMIST'S REVELATIONS.

1. Ps. 27:4,5. (a) His desire and-to dwell in the house.
 (b) His inquiry-to inquire in His temple.
 (c) His source of help in time of trouble.
2. Ps. 73:14-18,24. (a) He saw the end of the wicked.
 (b) He found life himself.
3. Ps. 63:1-2. (a) His thirsty soul.
 (b) His longing flesh.
 (c) Satisfied in the Sanctuary.
4. Ps. 20:1-2, (a) Received help from the Sanctuary.
 102:18. (b) The Lord looks down from the Sanctuary.
 (c) To hear and to deliver.

It was always God's purpose to dwell with His people, first by making the head of each family a priest, therefore making the plan of sacrifices a very real part of the life of each family. This plan was not faithfully carried out by the people and the presence and help of God was lost sight of. God's call to Abraham and to the children of Israel was such that made them His special people, and the command to build a Sanctuary and to offer sacrifices was given that "God may dwell among them." Exodus 25:8-9.

When Christ came to earth He was God manifest in the flesh, and His appeal to us is that we may allow Him to come and dwell in us. That we may become living temples of the Holy Spirit:

"Abide in me and I in you." John 15:4,17.

"Behold I stand at the door and Knock." Rev. 3:20.

Eccles. 12:13,14. (a) Makes clear the duty of men.
(b) Shows the authority of God.

A right understanding of relationship needed. The Sanctuary gives the best view of those relations.

1. God (a) Is a Person-needs a dwelling place.
(b) Is the Creator-He made all things.
(c) Has right to authority, to rule the creatures He made.
(d) If laws transgressed, He has the right to punish or pardon.

A sinner can only be cleared by:

1. God allowing the law to be transgressed with impunity.
- or 2. Abolishing the law and so losing His authority.
- or 3. Issuing pardon to the sinner.

2. Man - a person - created - therefore under authority.
 - (a) Subject to his Creator.
 - (b) Governed by His laws.
 - (c) He is not a machine.
 - (d) But was endowed with a mind to know right or wrong.
 - (e) Man did transgress his Maker's laws.

Therefore since God cannot look upon sin with the least degree of allowance, neither can He abolish His law and keep His authority, man must be punished or pardoned.

3. God's Plan to Pardon Man.

- (a) The Bible alone reveals the plan. The Sanctuary unfolds it.
- (b) Substitution is the plan. Penalty paid by another.
- (c) Pardon is provided and offered to all.
- (d) It is secured only by those who believe and accept the plan.

4. The Sanctuary.

- (a) Made after a pattern.
- (b) Had daily and yearly services.
- (c) Daily services were general and for all.
- (d) Yearly services were specific and limited to those who believed and entered into the plan.
- (e) There were priests and a High Priest.
- (f) The offerings must be perfect.

All these were typical of Christ as offering and High Priest.

The Two Sanctuaries

The Earthly

Built by man.....Exod.25:1-9,
Heb.8:5.

A figure, shadow..Heb.8:5;9:9,24.

Was wordly.....Heb.9:1.

A dwelling place
in spirit.....Exod.25:8;40:34.

Consecrated by blood
of animals.....Heb.9:21.

Priests that sinned.Heb.5:3;7:27.

Priest from Levi....Heb.7:11.

Priest with infirmity.Heb.7:28.

A Levitical Priesthood.Heb.7:11.

After a carnal
commandment.....Heb.7:16.

Made without an oath...Heb.6:21.

A changeable
Priesthood.....Heb.7:23.

Could not take away
sin.....Heb.10:4,11.

Could not make
perfect.....Heb.9:9.

Cleansed by blood of
animals.Lev.16:1-34;Heb.9:9-23.

A yearly round of
service..Heb.9:2,7,25.

Priest that died.Heb.9:23.

Ceased at
crucifixion.Mat.27:5.

The Heavenly

Built by God...Heb.2:9,11,

A pattern..Heb.8:2,5;9:25.

An heavenly..Heb.8:1,2;
Heb.9:23,24.

Dwelling place of God
in person..Ps.80:1;
Heb.8:1-2.

Consecrated by blood
of Christ..Heb.9:12.

A sinless Priest.Heb.9:11;
Heb.7:26.

Priest from Judah.Heb.7:14.

A perfect Priest.Heb.7:28.

A Melchisedec Priest.
Heb.6:6;7:17.

After the power of an
endless life..Heb.7:16.

Made by an oath.Heb.7:21;
Heb.7:22.

An Unchangeable
Priesthood...Heb.7:24.

Can take away sin
sin.....Heb.10:12-18.

Can make perfect.Heb.10:14.

Cleansed by blood
of Christ...Heb.9:23.

Once for all.Heb.7:27;9:12;
Heb.10:10.

He ever liveth.Heb7:25.

Ends with
probation.Rev.22:11-12.

Man's need of a Saviour. The Sanctuary provides the means. A substitute provided. Offerings of the sanctuary typical. One offering for many offenders. Blood of animals could not take away sin. A better sacrifice must be provided.

1. THE GREATER SACRIFICE.

- (a) The Messiah, the Prince promised...Daniel 9:24-26.
 - 1. Cut off, but not for himself.
 - 2. Caused sacrifice and oblation to cease.
- (b) The firstborn of every creature...Col.1:12-17.
- (c) The word in the beginning.....John 1:1-3,14.
 - 1. As Creator of all things.
 - 2. Made flesh.
- (d) The Son of God.....Heb.1:1-2,8,9.
- (e) Became a servant.....Phil.2:5-8,9,10.
 - 1. Equal with God.
 - 2. Made of no reputation.
 - 3. Made in the likeness of men.
 - 4. Became obedient unto death.
 - 5. Highly exalted.
 - 6. Before Him every knee shall bow.

2. RECONCILIATION AND ATONEMENT.

- (a) Man's inability to guarantee non-failure.
- (b) Angels also had failed - no hope there.
- (c) Christ accepted the call to sacrifice.
- (d) His death brought reconciliation.
- (e) Atonement follows reconciliation.

There are three steps in the plan of offerings in the sanctuary:

- 1. Laying on of hands by sinner.
- 2. Killing the sacrifice.
- 3. Making the atonement.

The death of Christ opens the way to reconciliation. Reconciliation secures the right to the atonement. Atonement made by high priest with blood of sacrifice.

3. GOD'S LOVE REVEALED. - Romans 2:6-11.

- (a) When we were helpless.
- (b) While we were enemies.
- (c) Christ died and made reconciliation possible.
- (d) Saved by His life - "He ever liveth to make intercession."

Hebrews 3:1: The exhortation to consider the High Priest of our profession, Christ Jesus. The book of Hebrews was written to make known the truths of the heavenly sanctuary.

1. THE PRIESTHOOD.

- (a) The call to.....Heb.5:1-4
- (b) Every priest is taken from among men.
- (c) Knowing the infirmities of men are able to have compassion.
- (d) Levitical weak and unprofitable.....Heb.7:18.
- (e) Was confined to tribe, carnal, priests died.
Heb.7:11-18.

2. THE CALL OF CHRIST.

- (a) Became a man that He might become a High Priest.
Heb.2:9,14-18.
- (b) Called of God.....Heb.5:5-6.
- (c) Proved himself perfect through suffering.
Heb.5:7-10.
- (d) Not after a carnal command but after the power of an endless life.....Heb.7:16.

It was after the resurrection that Jesus said: "I am He that liveth, and was dead, and behold I am alive for evermore."

3. THE OATH WHICH MADE CHRIST A PRIEST AFTER THE ORDER OF MELCHISEDEC.

- (a) The Prophecy.....Psalm 110:1-4.
- (b) The oath followed the Levitical law...Heb.7:28.
- (c) It must have been after the ascension.Rev.1:12-18.

4. FOLLOWING THE TYPE.

- (a) Moses as God to Aaron.....Exod:4:14.
- (b) Aaron's first duties as high priest...Lev.9:4,21-24.
- (c) Christ as the offering after the resurrection.
John 20:16-17.

As Moses was God to Aaron, he consecrated the sanctuary and the priesthood, so Christ went to His Father first with the offering for consecration.

- (d) Peter's declaration of Christ's consecration.
Acts 2:32-36.
- (e) Corresponds with the words of David...Psalm 110:1-4.
- (f) This must have been the time that the oath was made.

The outpouring of the Holy Spirit was God's witness to the church that Christ had been consecrated for His work as High Priest, identical with Leviticus 9:21-24. Aaron did not go into the sanctuary till after the offerings had been made

outside the tabernacle. then Moses - as God - went in with him. They both came out to bless the people, "and the glory of the Lord appeared unto all the people."

The earthly tabernacle, its services, its offerings and priesthood, were all figures, patterns or shadows of the heavenly. The whole was God's plan of reconciliation for men. The offerings made reconciliation possible. the priests bear the sins to the tabernacle till the day of atonement. Reconciliation precedes atonement.

1. THE DAY OF ATONEMENT MEANS.

- (a) The cleansing of the sanctuary.
- (b) The time of judgment.

Therefore the daily offerings for sin gave man opportunity to confess and be converted. Sins were not cancelled till day of atonement. Judgment was stayed. The offerings on the day of atonement were for the cleansing of the sanctuary.

2. CHRIST'S WORK FOR MAN.

- (a) On Calvary He offered Himself an offering for the sins of the whole world.....1 John 2:2
- (b) In the heavenly sanctuary He ministers as High Priest
Heb.8:1-2
- (c) Heavenly things purified with His blood.Heb.9:2,3,6,7,
22-24.Rev.4:2-5.
8:3.4;11:15-19.

Christ was the offering for all. Only those who believe and accept Him as their Redeemer are reconciled. Therefore the atonement for believers only. Judgment is passed on all men, 2 Cor. 5:10. When Jesus comes again all cases have been decided, Rev. 22:11-12.

3. WITHIN THE VEIL - HEBREWS 6:19, 9:2.

- (a) The writer understood the sanctuary.
 - (b) Shows there were two veils.
 - (c) Calls direct attention to the second. Heb. 9:2.
 - (d) Is it not reasonable to admit that his other reference to the veil must have been the veil that gave entrance to the sanctuary and first apartment.
-
- (1) the work in the Holy Place did not cancel the sin. It gave opportunity for conversion. During its period judgment was delayed.
 - (2) The work in the most Holy Place was final. The sanctuary was cleansed from all sin. Reconciliation was complete, atonement was made, judgment was given. Rewards followed.

Day of atonement - cleansing of sanctuary and time of judgment. Earthly sanctuary a pattern of the heavenly. Type of Antitype. Earthly priests serve as example and shadow of heavenly things. The "true tabernacle" greater and more perfect - not made with hands. The heavenly sanctuary must be cleansed.

1. "UNTO 2,300 DAYS THEN SHALL THE SANCTUARY BE CLEANSED."
Daniel 8:14.

- (a) A prophecy of cleansing of sanctuary.
- (b) Beginning of these days.....Daniel 9:20-27.
- (c) B.C. 457 - 2,300 years - A.D. 1844.

2. THE HOUR OF JUDGMENT. REVELATION 14:6-7.

- (a) "The hour of His judgment is come."
- (b) A sequence of angels - Another angel - Rev.18:1.
" " Rev.14:6-9.
"Mighty " Rev.10:1.
An Angel Rev. 8:13.

Since the judgment is inseparable from the cleansing of the sanctuary, which is the day of atonement, let us study the judgment. Notice these things that go with the judgment.

1. THE TIME OF THE JUDGMENT.

- (a) Paul preached judgment to come.....Acts 24:25.
- (b) Yet declared a day appointed.....Acts 17:30-31.
- (c) John saw God's messenger proclaiming it...Rev. 14:6-7.
- (d) It is time for cleansing the sanctuary....A.D.1844.

2. THE INVESTIGATION.

- (a) In type.....Lev. 16:1-34.
- (b) In prophecy.....Dan. 7:9,10; 8:14.
- (c) Things to be considered.....Eccls.12:14, Matt.12:36.
- (d) Who will be judged?.....Rom.14:10, 2 Cor.5:10.

3. OUR ADVOCATE.

- (a) Christ Jesus.....1 John 2:1.
- (b) Ever liveth to make intercession.....Heb.7:25.
- (c) Thoroughly able and reliable.....Heb.4:14-16.
- (d) All may come to Him.....1 John 2:2.

4. THE PASSING OF SENTENCE.

- (a) Sins may be blotted out.....Acts 3:19.
- (b) Names may be blotted out of book of life. Rev.3:5.
Exod.32:32-33.
Luke 12:18.
- (c) Sentence pronounced.....Rev.22:11.

5. FINAL EXECUTION OF JUDGMENT.

- (a) Wicked judged by righteous.....1 Cor.6:1-3,Rev.20:4.
- (b) Sins transferred to originator...Lev.16:21-22,Rev.20:10.
- (c) Sinners destroyed.....Rev.20:9;21:8.

Christ the substitute for every penitent sinner - mediator - intercessor - Offering for sin - paid the penalty - bears our sin - cleanses sanctuary of sin - sits as judge - the Lawgiver - As Man magnified the law He gave - passes sentence - gives rewards - executes punishment.

BECOMES KING OF KINGS, LORD OF LORDS, OUR ALL AND IN ALL.

TRUTHS COVERED IN SANCTUARY NOTES.

Christ is the Creator...John 1:1-3. The lawgiver. Isa.33:22.

Christ became the surety for man's salvation before he fell.
Rev.13:8.

Christ was typified by every sacrifice offered
by Adam and his children and by the daily
and yearly sacrifices offered
in the sanctuary.....Heb.9:11-12;10:11.

Christ was with the church in the wilderness.
Gave instruction concerning the sanctuary,
its offerings and its priesthood..Acts 7:38.

Christ became Man that He might become a Priest. Heb.2:14-18.

Christ as Man magnified the law.....Isa.42:21,Matt.5:17-18.

Christ as son of God offered Himself a sacrifice for man's
sins.....John 15:13; John 10:15-18, Isa.53:7-8.

Christ was offered on Calvary's tree for all men's sins.
1 John 2:2.

Christ was declared to be the Son of God by the resurrection
from the dead.....Rom.1:4.

Christ ascended to God's right hand, was sworn a priest after
the order of Melchisedec..Acts 2:32-36, Heb.7:20-28.
Psalm 110:1-4.

Christ is the substitute for every penitent sinner.
1 John 1:7; 2 Cor.5:17-21.

Christ is the Mediator of a new covenant.....Heb.8:6-10.

Christ is the Intercessor for every believer.Heb.7:25.

Christ alone makes reconciliation possible.Acts 4:12;
Rom.5:8-10.

Christ makes final atonement in heavenly sanctuary.Dan.8:14;
Dan.9:24;
Heb.9:23.

Christ sits as Judge.....John 5:22-27; Isa.33:22; Rom.2:6.

Christ passes the sentence.....Rev.22:11-12.

Christ gives rewards.....Rev.22:12; Isa.62:11.

Christ executes punishment.....2 Thess.1:7-9; 2 Cor.5:10.

Christ becomes King of Kings.Rev.11:15; Isa.33:22; Rev.19:16.

Christ is all and in all.....Eph.1:23; Col.3:11.